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SOLITUDE:

BJ
1499
.S6
Z743
1813

WRITTEN ORIGINALLY

BY J. G. ZIMMERMAN.

TO WHICH IS ADDED,

THE LIFE OF THE AUTHOR.

CONTENTS.

PART I.

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Weak and delicate minds may, perhaps, be a
ed by the title of this Work. The word "*Soli*
may possibly engender melancholy ideas; but
have only to read a few pages to be undeceived.
author is not one of those extravagant misanthr
who expect that men, formed by nature for the
ments of society, and impelled continually tow
by a multitude of powerful and invincible propen
should seek refuge in forests, and inhabit the
cave or lonely cell; he is a friend to the speci
tional philosopher, and a virtuous citizen, who,
raged by the esteem of his sovereign, endeav
enlighten the minds of his fellow creatures
subject of infinite importance to them, the attai
of true felicity.

No writer appears more completely convinc
M. Zimmerman, that man is born for society,
its duties with more refined sensibility.

It is the nature of human society, and its
pendent duties, which he here undertakes t
mine. The important characters of Father, H
[illegible] izen, impose on Man a variety of
tio[illegible] are always dear to virtuous min
estu[illegible] between him, his country, his family,
[illegible] necessary and attractiv

Hold not a quarry to the curious ...
Of knowledge half so tempting or so ...
As man to man."

But it is not amidst tumultuous joys ... sures; in the chimeras of ambition, or ... self-love; in the indulgence of feeling, ... tion of desire, that men must expect ... charms of those mutual ties which link them ... to society. It is not in such enjoyments ... the dignity of those duties, the performance which nature has rendered productive of ... pleasures, or hope to taste that true felicity which ... sults from an independent mind and a contented ... felicity seldom sought after, only because it ... little known, but which every individual may ... within his own bosom. Who, alas! does not ... stantly experience the necessity of entering into ... sacred asylum to search for consolation under ... real or imaginary misfortunes of life, or to alle... indeed more frequently the fatigue of its painful ... sures? Yes, all men, from the mercenary trader, ... under the anxiety of his daily task, to the ... statesman, intoxicated by the incense of popular ... experience the desire of terminating ... career. Every bosom feels an anxiety for ... and fondly wishes to steal from the vortex ... and perturbed life, to enjoy the tranquillity ... solitude.

"... weaned at last our

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the happy reformation of the Russian Empire. This present the empress accompanied with a letter, written with her own hand, containing these remarkable words :—" To M. Zimmerman, counsellor of state, and physician to his Britannic majesty, to thank him for the excellent precepts he has given to mankind in his treatise upon Solitude."

But the state and condition of his son was sti
istressing to his feelings than even the dea
beloved daughter. This unhappy youth, wh
he was at the university, discovered the fine
and the soundest understanding, either from
nant and inveterate species of scrophula, wit
he had been periodically tortured from his ea
fancy, or from too close an application to st
very early in life into a state of bodily infirm
mental languor, which terminated, in the mont
cember, 1777, in a total derangement of his fa
and he has now continued, in spite of every en
to restore him, a perfect idiot for more than
years.

The domestic comforts of Zimmerman w
almost entirely destroyed; till at length,
upon the daughter of M. Berger, the king's phys
Lunenbourg, and niece to Baron de Berger, as
in every respect qualified to make him happy,
were united to each other in marriage about th
ning of October, 1782. Zimmerman was nearly
years older than his bride: but genius and goo
are always young: and the similarity of their ch
obliterated all recollection of disparity of age.

It was at this period that he composed his [redacted]

cond to a professorship in the university of Gotting... resounded at this time throughout Europe: and Zim- merman determined to prosecute his studies in physic under the auspices of this great and celebrated master. He was admitted into the university on the 12th of September, 1747, and obtained his degree on the 14th of August, 1751. To relax his mind from severer stu- dies, he cultivated a complete knowledge of the Eng- lish language, and became so great a proficient in the polite and elegant literature of this country, that the British Poets, particularly Shakspeare, Pope, and Thomson, were as familar to him as his favourite au- thors, Homer and Virgil. Every moment, in short, of the four years he passed at Gottingen, was employ- ed in the improvement of his mind; and so early as the year 1751, he produced a work in which he dis- covered the dawnings of that extraordinary genius which afterward spread abroad with so much efful- gence.*

During the early part of his residence at Berne, he published many excellent essays on various subjects in the *Helvetic Journal;* particularly a work on the talents and erudition of Haller. This grateful tribute to the just merits of his friend and benefactor, he af- terward enlarged into a complete history of his life and writings, as a scholar, a philosopher, a physician,

[redacted]

cant, which ...ysician to the town of Brugg became ...able woman, and accordingly relinquished the pleasures and advantages he enjoyed at Berne, and returned to the place of his nativity, with a view to settle himself there for life. His time, however, was not so entirely engrossed by the duties of his profession, as to prevent him from indulging his mind in the pursuits of literature; and he read almost every work of reputed merit, whether of Physic, Moral Philosophy, Belles Lettres, History, Voyages, or even Novels and Romances, which the various presses of Europe from time to time produced. The Novels and Romances of England, in particular, gave him great delight.

But the amusements which Brugg afforded were extremely confined: and he fell into a state of nervous languor, or rather into a peevish dejection of spirits, neglecting society, and devoting himself almost entirely to a retired and sedentary life.

Under these circumstances, this excellent and able man passed fourteen years of an uneasy life; but neither his increasing practice, the success of his literary pursuits,* the exhortations of his friends, nor the

---

* *The following is a correct list ... order in ...*

The King of Prussia, while he was reviewing his troops in Silesia, in the autumn of the year 1785, caught a severe cold, which settled on his lungs, and in the course of nine months brought on symptoms of an approaching dropsy. Zimmerman, by two very flattering letters of the 6th and 16th of June, 1786, was solicited by his Majesty to attend him, and he arrived at Potzdam on the 23d of the same month; but he immediately discovered that his royal patient had little hopes of recovery; and, after trying the effect of such medicines as he thought most likely to afford relief, he returned to Hanover on the 11th of July following.* But it was not Frederick alone who discovered his abilities. When in the year 1788, the melancholy state of the King of England's health alarmed the affection of his subjects, and produced an anxiety throughout Europe for his recovery, the government of Hanover despatched Zimmerman to Holland, that he might be nearer London, in case his presence there became necessary; and he continued at the Hague until all danger was over.

Zimmerman was the first who had the courage to unveil the dangerous principles of the new philosophers, and to exhibit to the eyes of the German Princes the risk they ran in neglecting to oppose the progress of so formidable a league. He convinced many of them, and particularly the Emperor Leopold the Second, that the views of these *illuminated* conspirators were the destruction of christianity, and the subversion of all regular government. These exertions, while they contributed to lessen the danger which threatened his adopted country, greatly impaired his health.

In the month of November, 1794, he was obliged to have recourse to strong opiates to procure even a short repose: his appetite decreased; his strength failed him; and he became so weak and emaciat-

* *The king only survived the departure of his physician five weeks: he died on the* 11*th of August*, 1786.

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It was at this period that he composed his great favourite work on solitude, thirty years after the lication of his first essay on the subject. It consist four volumes in quarto: the two first of which v published in 1784; and the remaining volumes in 1 "A work," says Tissot, "which will always be with as much profit as pleasure, as it contains th sublime conceptions, the greatest tion, and extreme

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ticularly misery and and his family we[re]
tended, Dr. Wichman, want. His medical
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and change to health their advice and assis[t]...
be applied, of air and conceiving tha[t]
Holstein, they sent were the best remedies
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recovered. But the fatal 1795, returned three months,
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lapsed into his former removed; infixed i...
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take any medicines, for many and barely
ly harassed and distressed and scarcely months, ref[used]
verty, which again haunted by the any food; con...
tain intervals his mind cruel illusion ...
purpose of rendering seemed to his imagination. A
dissolution; for he him sensible recover only to
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about fourteen hours will be said to his physici[an]
"Leave me to ... before ... slow and ...
emaci...

...ners. ...happiness to ourselves, and ...

While, therefore, I exhort my reader ... the advantages of *occasional retirement* ... against that dangerous excess into ... disciples of this philosophy have ... equally repugnant to reason and religion ... pily steer through all the dangers with which ... ject is surrounded: sacrifice nothing ... fer no violation to truth; and ... the judicious and reflecting ... ray of comfort, or melancholy ... tion of its horrors, raise its ... convince the lover of rural life, that ... springs of pleasure dry up, and ... joys of crowded cities, and that the ... of the heart become there cold and torpid ... evince the superior pleasures of the country ... many resources rural life affords against the ... of indolence; what purity of sentiment, what ... ful repose, what exalted happiness, is ... dant meads, and the view of lively ... their rich pastures to seek, with the ... evening folds; how highly the ... wild and striking country, interspersed with ... the habitations of a happy, free, contented ... men, elevates the soul; how ... he heart are the ...

ter, or a hermit in his cave. Solitude, indeed, may exist amidst the tumultuous intercourse of an agitated city as well as in the peaceful shades of rural retirement: at London and at Paris, as well as on the plains of Thebes and the deserts of Nitria.

The mind, when withdrawn from external objects, adopts, freely and extensively, the dictates of its own ideas, and implicitly follows the taste, the temperament, the inclination, and the genius, of its possessor. Sauntering through the cloisters of the Magdalen Convent at Hidelsheim, I could not observe, without a smile, an aviary of Canary birds, which had been bred in the cell of a female devotee. A gentleman of Brabant lived five-and-twenty years without ever going out of his house, entertaining himself during that long period with forming a magnificent cabinet of pictures and paintings. Even unfortunate captives, who are doomed to perpetual imprisonment, may soften the rigours of their fate, by resigning themselves, as far as their situation will permit, to the ruling passion of their souls. Michael Ducret, the Swiss philosopher, while he was confined in the castle of Aarburg, in the canton of Berne, in Swisserland, measured the height of the Alps: and while the mind of Baron Trenck, during his imprisonment at Magdebourg, was, with incessant anxiety, fabricating projects to effect his escape, General Walrave, the companion of his captivity, contentedly passed his time in feeding chickens.

The human mind, in proportion as it is deprived of external resources, sedulously labours to find within itself the means of happiness, learns to rely with confidence on its own exertions, and gains, with greater certainty, the power of being happy

A work, therefore, on the subject of Solitude, appeared to me likely to facilitate man in his search after true felicity.

Unworthy, however, as the dissipation and pleasure of the world appear to me to be of the avidity wi which they are pursued, I equally disapprove of t extravagant system which inculcates a total der

While, therefore, I exhort my reade
the advantages of *occasional retirement*,
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tion of its horrors, raise its downcast head;
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their rich pastures to seek, with the declining su
evening folds; how highly the romantic scen
wild and striking country, intersper
the habitations of a h

courts of kings—all my wishes will be accomplish and my happiness complete.

Retirement from the world may prove peculia beneficial at two periods of life: in youth, to acqu the rudiments of useful information, to lay the fo dation of the character intended to be pursued, an obtain that train of thought which is to guide through life; in age, to cast a retrospective view the course we have run; to reflect on the events have observed, the vicissitudes we have experienc to enjoy the flowers we have gathered on the w and to congratulate ourselves upon the tempests have survived. Lord Bolingbroke, in his "*Idea* (*Patriot King*," says, there is not a more profound a finer observation in all Lord Bacon's works, than following: "We must choose betimes such virtu objects as are proportioned to the means we have pursuing them, and belong particularly to the stati we are in, and the duties of those stations. We m determine and fix our minds in such manner u them, that the pursuit of them may become the b ness, and the attainment of them the end of our wl lives. Thus we shall imitate the great operation nature, and not the feeble, slow, and imperfect op tions of art. We must not proceed in forming moral character, as a statuary proceeds in formin statue, who works sometimes on the face, someti

[redacted]

[illegible] ule, all [illegible] labours [illegible] on the s
minds the artifices and all ye amiable richly rewa
yet obliterated the precepts and gayeties youths, fron
who are yet uninfected with its of the world l
who, still ignorant of the tricks a virtuous edu
seduction, have preserved the desire inglorious va
glorious action, and retained the and blandishm
its who, in the midst of feasting, power to perform
blies, feel an inclination to escape power to accom
factory delights: Solitude will afford dancing, and as
lum. Let the voice of experience from their uns
to cultivate a fondness for domestic you a safe
cite and fortify your souls to noble recommend
that cool judgment and intrepid pleasures, to
you to form correct estimates of the deeds, to acqui
mankind, and of the pleasures of spirit which enabl
complish this high end, you must characters of
those trifling and insignificant society. But to ac
nerated race of men afford: turn your eyes from
characters of the ancient Greeks, examples which a dege-
the modern English. In what nation study the illustrious
more celebrated instances of human the Romans and
people possess more valour, courage, greatness? will you find
knowledge; where do the arts and sci- What
reater splendour or wit- ... grandeur
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and round hats. It is virtue alone, and not dress titles, that can ennoble or adorn the human charac Dress is an object too minute and trifling wholly occupy a rational mind; and an illustrious descen only advantageous as it renders the real merits of immediate possessor more conspicuous. In trac your genealogies, rank, ye noble youths, those o among your ancestors who have performed great glorious actions, whose fame shines in the pages their country's history, and whose admired char ters foreign nations envy and applaud. Never, h ever, lose sight of this important truth, that *no can be truly great until he has gained a knowledge of h self*: a knowledge which can only be acquired by *casional retirement.*

May the perusal of the following pages incr your inclination for a wise and active Solitude, jus your aversion from worldly pleasures, and heigh your repugnance to employ vicious means in the tainment even of virtuous ends; for no worldly vantages, purchased by dishonourable means, can either solid or lasting.

Retir'd, we tread a smooth and open way,
Thro' briars and brambles in the world we stray
Stiff opposition, and perplex'd debate,
And thorny care, and rank and stinging hate,
Choke up our passage, our career control,
And wound the finest feelings of the soul.
O sacred Solitude! divine retreat!
Choice of the prudent, envy of the great!
By thy pure stream, or in thy waving shade,
We court fair Wisdom, that celestial maid.
The genuine offspring of her lov'd embrace,
Strangers on earth! are Innocence and Peace.
There from the *ways of men* laid safe ashore,
We smile to hear the distant tempest roar;
There blest with health, with business unperple
This life we relish, and ensure the next;
[illegible] the Muses sport, with *myrtles crown'*
[illegible] licious beam on all around."

...e true value of liberty can only be conceiv by minds that are free: slaves remain indolently cc tented in captivity. Men who have been long tosst upon the troubled ocean of life, and have learned b severe experience to entertain just notions of th world and its concerns, to examine every object witl unclouded and impartial eyes, to walk erect in the strict and thorny paths of virtue, and to find their happiness in the reflections of an honest mind, alone are *free*.

The path of virtue, indeed, is devious, dark, and dreary; but though it leads the traveller over hills of difficulty, it at length brings him into the delightful and extensive plains of permanent happiness and se-:ure repose.

The love of Solitude, when cultivated in the morn f life, elevates the mind to a noble independence: ıt, to acquire the advantage which Solitude is capa-: of affording, the mind must not be impelled to it by ·lancholy and discontent, but by a real distaste to the : pleasures of the world, a rational contempt for the eitful joys of life, and just apprehensions of being ·upted and seduced by its insinuating ... gayeties.

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fects are easily removed by a judicious intercourse with mankind. Misanthropby, contempt of folly, and pride of spirit, are, in noble minds, changed by the maturity of age into dignity of character; and that fear of the opinion of the world which awed the weakness and inexperience of youth, is succeeded by firmness, and a high disdain of those false notions by which it was dismayed: the observations once so dreaded lose all their stings; the mind views objects not as they are, but as they ought to be; and, feeling a contempt for vice, rises into a noble enthusiasm for virtue, gaining from the conflict a rational experience and a compassionate feeling which never decay.

The science of the heart, indeed, with which youth should be familiarized as early as possible, is too frequently neglected. It removes the asperities and polishes the rough surfaces of the mind. This science is founded on that noble philosophy which regulates the characters of men; and operating more by love than by rigid precept, corrects the cold dictates of reason by the warm feelings of the heart; opens to view the dangers to which they are exposed; animates the dormant faculties of the mind, and prompts them to the practice of all the virtues.

Dion was educated in all the turpitude and servility of courts, accustomed to a life of softness and effeminacy, and, what is still worse, tainted by ostentation, luxury, and every species of vicious pleasure; but no sooner did he listen to the divine Plato, and acquire thereby a taste for that sublime philosophy which inculcates the practice of virtue, than his whole soul became deeply enamoured of its charms. The same love of virtue with which Plato inspired the mind of Dion, may be silently, and almost imperceptibly, infused by every tender mother into the mind of her child. Ph losophy, from the lips of a wise and sensible woma glides quietly, but with strong effect, into the mi through the feelings of the heart. Who is not fon walking, even through the most rough and diffi paths, when conducted by the hand of love?—V

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...nd, loves to seek ... rations: who, w... spot favourable to study among the rocks s... dogs and gun, frequently; who, when ... shade of some majestic tree, reclines un... great and glorious characters which the ... tarch present to his view, instead of ... the thickets of the surrounding woods ... game.

The wishes of a mother are accomplis... silence and solitude of the forests seize the mind of her beloved child; when he ... that he has seen sufficiently the pleasures ... when he begins to perceive that there are more valued characters than noblemen ... than ministers or kings; characters who e... elevated sense of pleasure than gaming ta... semblies are capable of affording; who see... interval of leisure, the shades of Solitude w... ous delight; whose minds have been inspi... love of literature and philosophy from the infancy; whose bosoms have glowed with ... science through every subsequent period ... lives; and who, amidst the greatest calami... capable of banishing, by a ... melancholy ...

becomes softened; the dispensations of Providence no longer excite the murmur of discontent; and we enjoy the delightful pleasures of a calm, serene, and happy mind. Patience and resignation follow and reside with a contented heart; every corroding care flies away on the wings of gayety; and on every side agreeable and interesting scenes present themselves to our view; the brilliant sun sinking behind the lofty mountains tinging their snow-crowned turrets with golden rays; the feathered choir hastening to seek within their mossy cells a soft, a silent, and secure repose; the shrill crowing of the amorous cock; the solemn and stately march of oxen returning from their daily toil, and the graceful paces of the generous steed. But, amidst the vicious pleasures of a great metropolis, where sense and truth are constantly despised, and integrity and conscience thrown aside as inconvenient and oppressive, the fairest forms of fancy are obscured, and the purest virtues of the heart corrupted.

But the first and most incontestable advantage of Solitude is, that it accustoms the mind to think; the imagination becomes more vivid, and the memory more faithful, while the sense remains undisturbed, and no external object agitates the soul. Removed far from the tiresome tumults of public society, where a multitude of heterogeneous objects dance before our eyes, and fill the mind with incoherent notions, we learn to fix our attention to a single subject, and to contemplate that alone. An author, whose works I could read with pleasure every hour of my life, says, "It is the power of attention which, in a great measure, distinguishes the wise and great from the vulgar and trifling herd of men. The latter are accustomed to think, or rather to dream, without knowing the subject of their thoughts. In their unconnected rovings they pursue no end; they follow no track. Every thing floats loose and disjointed on the surface of their minds, like leaves scattered and blown about on the face of the waters."

...ay occupations a... ...uniting their course, and changing ... tion.

Idleness and inattention soon destroy ... vantages of retirement; for the most dan... sions, when the mind is not properly emp... into fermentation, and produce a variety ... tric ideas and irregular desires. It is nece... to elevate our thoughts above the mean con... of sensual objects; the unincumbered mind ... cals all that it has read; all that has pleased ... or delighted the ear; and reflecting on ev... which either observation, experience, or d... has produced, gains new information by ever... tion, and conveys the purest pleasures to ... The intellect contemplates all the former ... life; views by anticipation those that are yet ... and blends all ideas of past and future in t... enjoyment of the present moment. To ke... ever, the mental powers in proper tone, it ... sary to direct our attention invariably tow... noble and interesting study.

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fects are easily removed by a judicious intercourse with mankind. Misanthrophy, contempt of folly, and pride of spirit, are, in noble minds, changed by the maturity of age into dignity of character; and that fear of the opinion of the world which awed the weakness and inexperience of youth, is succeeded by firmness, and a high disdain of those false notions by which it was dismayed: the observations once so dreaded lose all their stings; the mind views objects not as they are, but as they ought to be; and, feeling a contempt for vice, rises into a noble enthusiasm for virtue, gaining from the conflict a rational experience and a compassionate feeling which never decay.

The science of the heart, indeed, with which youth should be familiarized as early as possible, is too frequently neglected. It removes the asperities and polishes the rough surfaces of the mind. This science is founded on that noble philosophy which regulates the characters of men; and operating more by love than by rigid precept, corrects the cold dictates of reason by the warm feelings of the heart; opens to view the dangers to which they are exposed; animates the dormant faculties of the mind, and prompts them to the practice of all the virtues.

Dion was educated in all the turpitude and servility [redacted]

delights to listen t

observations: who, with a boo

loves to seek among the rocks some sequ spot favourable to study; who, when walking dogs and gun, frequently reclines under the shade of some majestic tree, and contemplat great and glorious characters which the pages o tarch present to his view, instead of toiling th the thickets of the surrounding woods to searc game.

The wishes of a mother are accomplished when silence and solitude of the forests seize and anim the mind of her beloved child; when he begins to f that he has seen sufficiently the pleasures of the worl when he begins to perceive that there are greater a more valued characters than noblemen and squire than ministers or kings; characters who enjoy a mo elevated sense of pleasure than gaming tables and a semblies are capable of affording; who seek, at eve interval of leisure, the shades of Solitude with rapt ous delight; whose minds have been inspired with love of literature and philosophy from their earli infancy; whose bosoms have glowed with a love science through every subsequent period of th lives; and who, amidst the greatest capable of banishing, by

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delightful pleasures of a calm, serene, and happy
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sary to direct our attention invariably toward some
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It may, perhaps, excite a smile, when I assert, that
Solitude is the only school in which the characters of
men can be properly developed; but it must be re-
collected, that, although the materials of this
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ucal. Princes, indeed, seem disposed to ing with rapidity. This royal youth, who straordinary talents, and uncommon dig-racter, attends in his own person to every and affords satisfaction and delight in view. His domestic establishment engages rupulous attention; and he employs seven day without exception, throughout the the best English, Italian, French, and tors. It may therefore be truly said, that is well acquainted with the value of time. which a man of the world throws idly solitude disposed of with profitable plea-pleasure can be more profitable than that from the judicious use of time. Men duties to perform: he, therefore, who charge them honourably, will vigilantly ritiest opportunity, if he do not wish that the passing moments should be torn like a from the book of life. Useful employ-the career of time, and prolongs the du-r existence. To think and to work, is to deas never flow with more rapidity and with greater gayety, than in those hours ul labour steals from idleness and dissi-employ our time with economy, we shoul reflect how many hours escape from

...ence of the human ch...
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...onnet, in an affecting passage of the preface t... his celebrated work on the Nature of the Soul, relates the manner in which Solitude rendered even his defect of sight advantageous to him. "Solitude," says he, "necessarily leads the mind to meditation. The circumstances in which I have hitherto lived, joined to the sorrows which have attended me for many years, and from which I am not yet released, induced me to seek in reflection those comforts which my unhappy condition rendered necessary; and my mind is now become my constant retreat: from the enjoyments it affords I derive pleasures which, like ...otent charms, dispel all my afflictions." At this pe...od the virtuous Bonnet was almost blind. Anothe... ...cellent character, of a different kind, who devote... time to the education of youth, Pfeffel at Colmar, ...ports himself under the affliction of total blind... ...s in a manner equally noble and affecting, by a life solitary indeed, but by the opportunities of fre... ...t leisure which he employs in the study of philo... ..., the recreations of poetry, and the exercises ...manity. There was formerly in Japan a ... ...f blind persons, who, in all prof... ...l with quicker discer...

ple compensation for the loss of the corporeal organ. Light, life, and joy, flowed into their minds through surrounding darkness, and blessed them with the high enjoyment of tranquil thought and innocent occupation.

Solitude teaches us to think, and thought becomes the principal spring of human actions; for the *actions* of men, it is truly said, are nothing more than their *thoughts* embodied, and brought into substantial existence. The mind, therefore, has only to examine with candour and impartiality the ideas which it feels the greatest inclination to pursue, in order to penetrate and expound the mystery of the human character; and he who has not been accustomed to self-examination, will, upon such a scrutiny, frequently discover truths of extreme importance to his happiness, which the mists of worldly delusion had concealed totally from his view.

Liberty and leisure are all that an active mind requires in Solitude. The moment such a character finds itself alone, all the energies of his soul put themselves into motion, and rise to a height incomparably greater than they could have reached under the impulse of a mind clogged and oppressed by the encumbrances of society. Even plodding authors, who only

[redacted]

overpowers ... assumes the ... usurps the seat ... virtue. The pro
bosom with the voice of truth, must, indeed, stir
regret; but casting his philosophic eye over the di
dered scene, he will separate what ought to be indul
from what *ought not to be endured*; and by a hap
well-timed stroke of satire from his pen, will destr
the bloom of vice, disappoint machinations of hypo
risy, and expose the fallacies on which prejudice i
founded.

Truth unfolds her charms in Solitude with superior splendour. A great and good man, Dr. Blair, of Edinburgh, says, "The grea and the worthy, the pious and the virtuous, have ever been addicted to serious *retirement*. It is the characteristic of little and frivolous minds to be wholly occupied with the vulgar objects of life. These fill up their desires, and supply the entertainment which their coarse apprehensions relish. But a more refined and enlarged mind ...es the world behind it, feels a call for higher plea...s, and seeks them in retreat. The man of public ... has recourse to it in order to form plans for ...al good: the man of genius in order to ... favourite themes; the philosoph... ...es; and the saint ... a, the ...

a, captivated by his virtues, had united herself to m in the sacred bonds of love, and, by enlightening his ind, and storing it with superior wisdom, had led m to divine felicity. The Druids also, who dwelt nong the rocks, in the woods, and in the most soli- iry places, are supposed to have instructed the in- nt nobility of their respective nations in wisdom and eloquence, in the phenomena of nature, in astro- omy, in the precepts of religion, and the mysteries eternity. The profound wisdom thus bestowed on e characters of the Druids, although it was, like the ory of Numa, the mere effects of imagination, dis- vers with what enthusiasm every age and country ve revered those venerable characters, who, in the lence of the groves, and in the tranquillity of Solitude, ve devoted their time and talents to the improve- ent of the human mind, and the reformation of the ecies.

Genius frequently brings forth its finest fruits in litude, merely by the exertion of its own intrinsic

ordinary ...that the ...shades of a lofty ... It was in a s...
achivements of the foundation of one of the most e... mountain
The King of Prussia, while on a visit to the present age was
drew himself from the company, and walked in si... Spa, w
solitude amongst the most sequestered groves of ...
beautiful mountain, then adorned in all the rude lu...
riance of nature, and to this day distinguished by t...
appellation of "The Royal Mountain."* On this u...
inhabited spot, since become the seat of dissipation
the youthful monarch, it is said, first formed the pla...
of conquering Silesia.

Solitude teaches with the happiest effect the impor-
...tant value of *time*, of which the indolent, having no con-
...ception, can form no estimate. A man who is ardently
...ent on employment, who is anxious to live entirely
... vain, never observes the rapid movements of a step-
...atch, the true image of transitory life, and most strik-
... emblem of the flight of time, without alarm and
...prehension. Social intercourse, when it tends to
...p the mind and the heart in a proper tone, when it
...tributes to enlarge the sphere of knowledge, or to
...sh corroding care, cannot indeed, be considered a
...fice of time. But where social intercou...
...attended with these ha...
...ttention, turns ...

A certain young prince, by the assistance of a number of domestics, seldom employs above five or six minutes in dressing. Of his carriage it would be incorrect to say that he *goes* in it; for it *flies*. His table is superb and hospitable, but the pleasures of it are short and frugal. Princes, indeed, seem disposed to do every thing with rapidity. This royal youth, who possesses extraordinary talents, and uncommon dignity of character, attends in his own person to every application, and affords satisfaction and delight in every interview. His domestic establishment engages his most scrupulous attention; and he employs seven hours every day without exception, throughout the year, in reading the best English, Italian, French, and German authors. It may therefore be truly said, that this prince is well acquainted with the value of time.

The hours which a man of the world throws idly away, are in Solitude disposed of with profitable pleasure; and no pleasure can be more profitable than that which results from the judicious use of time. Men have many duties to perform: he, therefore, who wishes to discharge them honourably, will vigilantly seize the earliest opportunity, if he do not wish that any part of the passing moments should be torn like a useless page from the book of life. Useful employment stops the career of time, and prolongs the du-

-ase or happiness employments in a constant recurren- ...ours are lo-
day, and a great part of our existence serves no ot-
purpose than that of enabling us to enjoy the rest. ... many of our provisions are always exhausted by the pre-
Time is never more mispent than while we decla-
against the want of it: all our actions are then tinctur-
with peevishness. The yoke of life is certainly the lea-
oppressive when we carry it with good humour; an-
in the shades of rural retirement, when we have once
acquired a resolution to pass our hours with economy,
sorrowful lamentations on the subject of time mispent,
and business neglected, never torture the mind.

The *spleen* is seldom felt where Flora reigns:
The low'ring eye, the petulance, the frown,
And sullen sadness, that o'ershade, distort,
And mar the face of beauty, when no cause
For such immeasurable woe appears,
These Flora banishes, and gives the fair
Sweet smiles and bloom less transient than her own.
It is the constant revolution, stale
And tasteless, of the same repeated joys,
That palls and satiates, and makes languid life
A pedlar's pack, that bows the be-

-de, ind-

No impious spells, Chaldean magic try;
But wait th' unalterable doom of heaven.

Whate'er betide, let patience arm thy mind;
Whether great Jove have countless years in store,
Or this the last, whose bleak tempestuous wind
Breaks its wild waves against the Tuscan shore.

Pour the rich wine, in gay enjoyment wise;
Contract the hopes of life's contracted date:
E'en whilst we speak, the winged moment flies;
Snatch present bliss, and leave the rest to fate."*

The voluptuous of every description, the votaries of Bacchus, and the sons of Anacreon, exhort us to drive away corroding care, to promote incessant gayety, and to enjoy the fleeting hours as they pass; and these precepts, when rightly understood, and properly applied, are founded in strong sense and sound reason; but they must not be understood or applied in the way these sensualists advise; they must not be consumed in drinking and debauchery; but employed in steadily advancing toward the accomplishment of the task which our respective duties require us to perform. [redacted]

...hose writings ... afford the ... make choice which tend most to purify the mind, and store the richest variety of images. The false r... which we so easily acquire in the world, by r... upon the sentiments of others, instead of cons... our own, are in Solitude easily avoided. To be c... ed continually to say, "*I dare not think otherwise*, insupportable. Why, alas! will not men strive to f... opinions of their own, rather than submit to be gui... by the arbitrary dictates of others? If a work ple... me, of what importance is it to me whether the *be... monde* approve of it or not?—What information do... eceive from you, ye cold and miserable critics?... oes your approbation make me feel whatever is trul... ble, great, and good, with higher relish, or more re... ed delight?—How can I submit to the judgment of n who always examine hastily, and generally deter... e wrong?

Who ne'er advance a judgment of their own,
t catch the spreading notion of the *town*;
o reason and conclude by precedent,
l own stale nonsense which they ne'er ...
) judge of authors' names ...
praise nor ...

Men of enlightened minds, who are capable of correctly distinguishing beauties from defects, whose bosoms feel the highest pleasure from the works of genius and the severest pain from dullness and depravity while they admire with enthusiasm, condemn with judgment and deliberation; and, retiring from the vulgar herd, either alone, or in the society of selected friends, resign themselves to the delights of a tranquil intercourse with the illustrious sages of antiquity and with those writers who have distinguished and adorned succeeding times.

"Oh! knew he but his happiness of men,
The happiest he, who, far retir'd from public rage.
Deep in the vale, with *a choice few* retir'd,
Drinks the pure pleasures of *the rural life*.
For here dwells simple truth; plain innocence;
Unsullied beauty; sound, unbroken youth,
Patient of labour, with a little pleas'd;
Health ever blooming; unambitious toil;
Calm contemplation, and poetic ease."

Solitude, by enlarging the sphere of its information by awakening a more lively curiosity, by relieving fatigue, and by promoting application, renders the min

...oceed by ...searches of a finite being neces... in Solitude it bo...
proposition to another, joins experience with obse...
vation, and from the discovery of one truth procee...
in search of others. The astronomers who first ob...
served the course of the planets, little imagined how
important their discoveries would prove to the future
interests and happiness of mankind. Attracted by
the spangled splendour of the firmament, and observ-
ing that the stars nightly changed their course, curio-
sity induced them to explore the cause of this pheno-
menon, and led them to pursue the road of science.
It is thus that the soul, by silent activity, augments
its powers; and a contemplative mind advances in
knowledge in proportion as it investigates the various
causes, the immediate effects, and the remote conse-
quences of an established truth. Reason, indeed, by
impeding the wings of the imagination, renders her
flight less rapid, but it makes the object of attainment
more sure. Drawn aside by the charms of fancy, the
mind may construct new worlds; but they immedi-
ately burst, like airy bubbles formed of soap and wa-
ter; while reason examines the materials of its in-
tended fabric, and uses those only which ...
good.
The great ...

their disproportion; yet those petty operations, incessantly continued, in time surmount the greatest difficulties; and mountains are levelled, and oceans bounded by the slender force of human beings. It is therefore of the utmost importance that those who have any intention of deviating from the beaten roads of life, and acquiring a reputation superior to names hourly swept away by time among the refuse of fame, should add to their reason and their spirit the power of persisting in their purposes; acquire the art of sapping what they cannot batter; and the habit of vanquishing obstinate resistance by obstinate attacks."

It is activity of mind that gives life to the most dreary desert, converts the solitary cell into a social world, gives immortal fame to genius, and produces master-pieces of ingenuity to the artist. The mind feels a pleasure in the exercise of its powers proportioned to the difficulties it meets with, and the obstacles it has to surmount. When Apelles was reproached for having painted so few pictures, and for the incessant anxiety with which he retouched his works, he contented himself with this observation, "*I paint for posterity.*"

The inactivity of monastic solitude, the sterile tranquility of the cloister, are ill suited to those who, after

- easily accessi

- great have no exclusive privil such enjoyments are only to be procured by industry, by serious reflection, profound thou deep research; exertions which open hidden q to the mind, and lead it to the knowledge of trut to the contemplation of our physical and moral n

A Swiss preacher has in a German pulpit "The streams of mental pleasures, of which all may equally partake, flow from one to the other; that of which we have most frequently tasted, l neither its flavour nor its virtue, but frequently quires new charms, and conveys additional plea the oftener it is tasted. The subjects of these p sures are as unbounded as the reign of truth, as exte sive as the world, as unlimited as the divine perfe tions. Incorporeal pleasures, therefore, are mu more durable than all others; they neither disappe with the light of the day, change with the externa form of things, nor descend with our bodies to the tomb; but continue with us while we exist; accompa ny us under all the vicissitudes not only of our natural life, but of that which is to come; secure us in the darkness of the night, and compensate for all the miseries we are doomed to suffer."

Great and exalted - '

Philip of Macedon, having invited Dionysius the younger to dine with him at Corinth, attempted to deride the father of his royal guest, because he had blended the characters of Prince and Poet, and had employed his leisure in writing odes and tragedies. "How could the king find leisure," said Philip, "to write those trifles?" "In those hours," answered Dionysius, "which you and I spend in drunkenness and debauchery."

Alexander also was passionately fond of reading; and whilst the world resounded with his victories, whilst blood and carnage marked his progress, whilst he dragged captive monarchs at his chariot wheels, and marched with increasing ardour over smoaking towns and desolated provinces in search of new objects of victory, felt, during certain intervals, the languors of unemployed time; and lamenting that Asia afforded no books to amuse his leisure, he wrote to Harpalus to send him the works of Philistus, the tragedies of Euripides, Sophocles, Æschylus, and the dithyrambics of Thalestes.

Brutus, the avenger of the violated liberties of Rome, while serving in the army under Pompey, employed among books all the moments he could spare from the duties of his station; and was even thus employed during the awful night which preceded the ce- [redacted]

...vels, in the ... new pleasures, ... madness of intemperance, neither reposing the ... not recreating the mind. I spend the ... hours in a pleasing review of my past life, in dedicating my time to learning and the muses."

Pliny the elder, full of the same spirit, devoted every moment of his life to learning. A person read to him during his meals; and he never travelled without a book and a portable writing-desk by his side. He made extracts from every work he read; and scarcely conceiving himself alive while his faculties were absorbed in sleep, endeavoured by his diligence to double the duration of his existence.

Pliny the younger read upon all occasions, whether riding, walking, or sitting, whenever a moment's leisure afforded him the opportunity; but he made it an invariable rule to prefer the discharge of the duties of his station to those occupations which he followed only as amusement. It was this disposition which so strongly inclined him to Solitude and retirement. "Shall I never," exclaimed he in moments of vexation, "break the fetters by which I am restrained? Are they indissoluble? Alas! I have no ... being gratified; every day brings ... oner is one ...

freshment. One of his friends, the Bishop of Cavaillon, being alarmed lest the intense application with which he studied at Vaucluse might totally ruin a constitution already much impaired, requested of him one day the key of his library. Petrarch immediately gave it him without asking the reason of his request; when the good Bishop instantly locking up his books and writing-desk, said, "Petrarch, I hereby interdict you from the use of pen, ink, and paper, for the space of ten days." The sentence was severe; but the offender suppressed his feelings, and submitted to his fate. The first day of his exile from his favourite pursuits was tedious, the second accompanied with incessant head-ache, and the third brought on symptoms of an approaching fever. The Bishop, observing his indisposition, kindly returned him the key, and restored him to his health.

The late Earl of Chatham, on his entering into the world, was a cornet in a troop of horse dragoons. The regiment was quartered in a small village in England. The duties of his station were the first objects of his attention; but the moment these were discharged, he retired into Solitude during the remainder of the day, and devoted his mind to the study of History. Subject from his infancy to an hereditary gout, he endea-

[redacted]

... produces cha...
...orned a throne or commande...
...isdom and virtue may exist, by proper cu...
as well in public as in private life ; and becom...
fect in a crowded palace as in a solitary cottag...
Solitude will ultimately render the mind s...
to all the vicissitudes and miseries of life. T...
whose bosom neither riches, nor luxury, nor gr...
can render happy may, with a book in his hand, ...
all his torments under the friendly shade of every...
and experience pleasures as infinite as they are v...
as pure as they are lasting, as lively as they are...
fading, and as compatible with every public dut...
they are contributory to private happiness. The h...
est public duty, indeed, is that of employing our...
culties for the benefit of mankind, and can no where...
so advantageously discharged as in Solitude. To a...
quire a true notion of men and things and boldly ...
announce our opinions to the world, is an indispensabl...
oblication on every individual. The *press* is the chan...
nel through which writers diffuse the light of truth
among *the people*, and display its radiance to the
eyes of *the great*. Good writers inspire the mind with
courage to think for itself; and the free communication
of sentiments contributes to the im...
perfection of human reason...
that leads ...

His mind, enriched by knowledge, may defy the frowns of fortune, and see unmoved the various vicissitudes of life. When Demetrius had captured the city of Megara, and the property of the inhabitants had been entirely pillaged by the soldiers, he recollected that Stilpo, a philosopher of great reputation, who sought only the retirement and tranquillity of a studious life, was among the number. Having sent for him, Demetrius asked him if he had lost any thing during the pillage? "No," replied the philosopher, "*my property is safe, for it exists only in my mind.*"

Solitude encourages the disclosure of those sentiments and feelings which the manners of the world compel us to conceal. The mind there unburthens itself with ease and freedom. The pen, indeed, is not always taken up because we are alone; but if we are inclined to write, we ought to be alone. To cultivate philosophy, or court the muse with effect, the mind must be free from all embarrassment. The incessant cries of children, or the frequent intrusion of servants with messages of ceremony and cards of compliment, distract attention. An author, whether walking in the open air, seated in his closet, reclined under the shade of a spreading tree, or stretched upon a sofa, must be free to follow all the impulses of his mind, [redacted]

...uded palace ... ate life ; ... ver cultiva... Solitude will ultimately render the mind super... to all the vicissitudes and miseries of life. The m... whose bosom neither riches, nor luxury, nor grande... can render happy, may, with a book in his hand, forg... all his torments under the friendly shade of every tree and experience pleasures as infinite as they are varied as pure as they are lasting, as lively as they are unfading, and as compatible with every public duty as they are contributory to private happiness. The highest public duty, indeed, is that of employing our faculties for the benefit of mankind, and can no where be so advantageously discharged as in Solitude. To acquire a true notion of men and things and boldly to announce our opinions to the world, is an indispensable obligation on every individual. The *press* is the channel through which writers diffuse the light of truth among *the people*, and display its radiance to the eyes of *the great*. Good writers inspire the mind with courage to think for itself; and the free communication of sentiments contributes to the improvement and perfection of human reason. It is this love of liberty that leads men into Solitude, where they ... the chains by which they ... is this distin...

ble of existing through future ages, or deserving the approbation of contemporary sages, the love of Solitude must entirely occupy their souls; for there the mind reviews and arranges, with the happiest effect, all the ideas and impressions it has gained in its observations in the world: it is there alone that the dart of satire can be truly sharpened against inveterate prejudices and infatuated opinions; it is there alone that the vices and follies of mankind present themselves accurately to the view of the moralist, and excite his ardent endeavours to correct and reform them. The hope of immortality is certainly the highest with which a great writer can possibly flatter his mind; but he must possess the comprehensive genius of a Bacon; think with the acuteness of Voltaire; compose with the ease and elegance of Rousseau; and, like them, produce master-pieces worthy of posterity in order to obtain it.

The love of fame, as well in the cottage as on the throne, or in the camp, stimulates the mind to the performance of those actions which are most likely to survive mortality and live beyond the grave, and which when achieved, render the evening of life as brilliant as its morning. "The praises (says Plutarch,) bestowed upon great and exalted minds, only spur on and rouse their emulation; like a rapid torrent, the glory which

…which they
…of their vanity and
…requires no other reward for
…dangers to which she exposes herself
…of fame and glory. Take away this flattering
eward, and what would remain in the narrow career
f life to prompt her exertions? If the mind could not
nch into the prospect of futurity, or the operations
he soul were to be limited to the space that bounds
o of the body, she would not weaken herself by
tant fatigues, nor weary herself with continual
hings and anxieties; she would not think even life
worthy of a struggle: but there lives in the breast
ry good man a principle which unceasingly
s and inspirits him to the pursuit of a fame be-
e present hour; a fame not commensurate to
al existence, but co-extensive with the latest
Can we, who every day expose ourselves
for our country, and have never passed one
f our lives without anxiety or trouble,
k that all consciousness shall be buried
e grave? If the greatest men have been
reserve their bustoes and their statues,
not of their minds, but of their bodies,
ather to transmit to posterity the resem-
isdom and virtue? For my part, at least,
that in all my actions I conceived …
ting and transmitting …
s and the lat…
re…

see the object of his care voluntarily relinquish the pernicious pleasures of youth, enter with virtuous dignity on the stage of life, and add, by the performance of the noblest actions, new lustre to science, and brighter rays to glory. The desire of extending our fame by noble deeds, and of increasing the good opinion of mankind by a dignified conduct and real greatness of soul, confers advantages which neither illustrious birth, elevated rank, nor great fortune can bestow; and which, even on the throne, are only to be acquired by a life of exemplary virtue, and an anxious attention to the suffrages of posterity.

There is no character, indeed, more likely to acquire future fame than the satirist, who dares to point out and condemn the follies, the prejudices, and the growing vices of the age, in strong and nervous language. Works of this description, however they may fail to reform the prevailing manners of the times, will operate on succeeding generations, and extend their influence and reputation to the latest posterity. True greatness operates long after envy and malice have pursued the modest merit which produced it to the grave. O, Lavater! those base corrupted souls who only shine a moment, and are for ever extinguished, will be forgotten, while the memory of thy name is carefully cherished, and thy virtues fondly beloved: thy foibles will be no longer remembered; and the qualities which distinguished and adorned thy character will alone be reviewed. The rich variety of thy language, the judgment with which thou hast boldly invented and created new expressions, the nervous brevity of thy style, and thy striking pictures of human manners, will, as the author of "*The Characters of German Poets and Prose Writers*" has predicted, extend the fame of thy "*Fragments upon Physiognomy*" to the remotest posterity. The accusation that Lavater, who was capable of developing such sublime truths, and of creating almost a new language, gave credit to the juggles of Gassner, will then be forgot; and he will

completion, ork will produce, ... H ... not only anticipates ... which far exceeds ... Author of
ose hours of serenity and the delicious enjoyment of
urs procure. What continued and composure which his la-
's from this successive composition! Sorrows fly
this elegant occupation. O! I would not ex-
ge one single hour of such tranquillity and content
l those flattering illusions of public fame with
the mind of Tully was so incessantly intoxicat-
difficulty surmounted, a happy moment seized,
sition elucidated, a sentence neatly and ele-
urned, or a thought happily expressed, are su-
nd healing balms, counter-poisons to melan-
l belong exclusively to a wise and well-form-
e.

r himself without being dependent on the
s, to devote to employments, not perhaps
less, those hours which sorrow and chagrin
rise steal from the sum of life, is the great
in author; and with this advantage alone
contented.

pleasure in an *Author's* pains
uthors know. The ...
s, and invent...

Are occupations of the Author's mind
So pleasing, and that steal away the thought
With such address, from themes of sad import,
That, lost in his own musings, happy man!
He feels the anxieties of life, denied
Their wonted entertainment, all retire."

Solitude not only elevates the mind, but adds
strength to his powers. The man who has not cou
to conquer the prejudices and despise the manner
the world, whose greatest dread is the imputatio
singularity, who forms his opinion and regulates
conduct upon the judgment and actions of others,
certainly never possess sufficient strength of min
devote himself to voluntary Solitude; which, it
been well observed, is as necessary to give a just
lid, firm, and forcible tone to our thoughts, as an in
course with the world is to give them richness,
liancy, and just appropriation.

The mind, employed on noble and interesting
jects, disdains the indolence that stains the va
breast. Enjoying freedom and tranquillity, the
feels the extent of its energies with greater sensibi
and displays powers which it was before unconscio
possessing: the faculties sharpen; the mind beco
more clear, luminous, and extensive; the percep
more distinct; the whole intellectual system, in sh
exacts more from itself in the leisure of Solitude
in the bustle of the world. But to produce these
py effects, Solitude must not be reduced to a sta
tranquil idleness and inactive ease, of mental numb
or sensual stupor: it is not sufficient to be contin
gazing out of a window with a vacant mind, or gra

they possess. unerring clearness ... ings them to its view, ... into th
when retired within itself, seizes with rapture on tr
the moment ... is discovered, looks round with a smi
of pity and contemp- on those who despise its charms
bears without dismay the invectives which envy and
malice let loose against him; and nobly disdains the
hue and cry which the ignorant multitude raise against
him, the moment he elevates his hand to dart against
hem one of the strong and invincible truths he has dis-
overed in his retreat.

Solitude diminishes the variety of those troublesome
ssions which disturb the tranquillity of the human
nd, by combining and forming a number of them into
great desire for although it may certainly become
erous to the passions, it may also, thanks to the
nsations of Providence! produce very salutary
s. If it disorder the mind, it is capable of effect-
cure. It extracts the various propensities of
man heart, and unites them into one. By this
we feel and learn not only the nature, but the
of all the passions, which rise up against us
angry waves of disordered ocean, to
in the abyss but philosophy
eir force, and, if
ry, by

effect of dangerous society. A noble mind observe the sons of worldly pleasure mingling in scenes of ric and debauchery without being seduced; hears it i vain echoed from every side, that incontinence among the first propensities of the human heart, an that every young man of fashion and spirit must necessarily indulge his appetite for the fair sex, the calls of hunger or of sleep. Such a mind perceiv that *libertinism* and dissipation not only enervate yout and render the feelings callous to the charms of virtu and principles of honesty, but that it destroys ever manly resolution, renders the heart timid, decreas exertion, damps the generous warmth and fine enth siasm of the soul, and in the end, totally annihilat all its powers. The youth, therefore, who serious wishes to sustain an honourable character on the the tre of life, must forever renounce the habits of ind lence and luxury; and when he no longer impairs h intellectual faculties by debauchery, or renders it n cessary to attempt the renovation of his languid a debilitated constitution by excess of wine and luxu ous living, he will soon be relieved from the necessi of consuming whole mornings on horseback in a va search of that health from change of scene, which te perance and exercise would immediately bestow.

...er his ... search ...rom his ... Diogenes ... carri
the world. not too useful to mankind. He who wishes to devote h...
or with any fondness for its follies; for the follies of ... must first study
the world enervate and destroy the vigour of the mind. ... to ren...
Cæsar tore himself from the embraces of Cleopatra, ... any long duration,
and became the master of the world while Antony
took her as a mistress to his bosom, sunk indolently
into her arms, and by his effeminacy lost not only his
life, but the government of the Roman empire.
Solitude, indeed, inspires the mind with notions too
refined and exalted for the level of common life. But
fondness for high conceptions, and a lively, ardent
...isposition, discovers to the votaries of Solitude, the
...ssibility of supporting themselves on heights which
...uld derange the intellects of ordinary men. Every
...ect that surrounds the solitary man enlarges the fa-
...ies of his mind, improves the feelings of his heart,
...ates him above the condition of the species, and
...res his soul with views of immortality. Every day
... life of a man of the world seems as if he expect-
...ould be the last of his existence. Solitude am-
...opensates for every privation, while the ...
...dly pleasures conceives him...
...f visiting a fashio...
...te clu...

sion, or to defeat its effect. My mind withdraws itself from the scene, and free from every ignoble passion, I attach myself to those high examples of virtue which are so agreeable and satisfactory, and which accord so completely with the genuine feelings of our nature."

The soul, winged by these sublime images, flies from the earth, mounts as it proceeds, and casts an eye of disdain on those surrounding clouds which, as they gravitate to the earth, would impede its flight. At a certain height the faculties of the mind expand, and the fibres of the heart dilate. It is, indeed, in the power of every man to perform more than he undertakes; and therefore it is both wise and praiseworthy to attempt every thing that is morally within our reach. How many dormant ideas may be awakened by exertion! and then, what a variety of early impressions, which were seemingly forgot, revive, and present themselves to our pens!—We may always accomplish much more than we conceive, provided passion fans the flame which the imagination has lighted; for life is insupportable when unanimated by the soft affections of the heart.

Solitude leads the mind to those sources from whence the grandest conceptions are most likely to flow. But alas! it is not in the power of every person to seize

... ridicule and ob...
...rom an ignorant and presump...
...ve, their faculties become, as it were, ext...
and mental exertion dies away; for the desir...
fame, that great incentive to intellectual achieveme...
cannot long exist where merit is no longer rewar...
by praise. But remove such minds from the oppre...
sions of ignorance, of envy, of hatred, or of malice...
let them enjoy liberty and leisure; and with the as...
sistance of pen, ink, and paper, they will soon take am...
ample revenge, and their productions excite the ad-
miration of the world. How many excellent under-
standings remain in obscurity, merely on account of
the possessor being condemned to follow worldly em-
loyments, in which little or no use of the mind is re-
uired, and which, for that reason, ought to be exclu-
vely bestowed on the ignorant and illiterate vulgar!
t this circumstance can seldom happen in solitude,
ere the mental faculties, enjoying their natural
edom, and roaming unconfined through all parts and
erties of nature, fix on those pursuits most con-
al to their powers, and most likely to carry them
their proper sphere.
e unwelcome reception which solitary men fre...
y meet with in the world, become...
considered, a source of ...
universally ...

world exclaims, at whom every one throws a stone, and on whose character all attempt to fix a thousand crimes, without being able to prove one. The fate of a man of genius, who lives retired and unknown, is certainly more enviable: for he will then enjoy the pleasure of undisturbed retirement; and naturally imagining the multitude to be ignorant of his character, will not be surprised that they should continually misinterpret and pervert both his words and actions; or that the efforts of his friends to undeceive the public with respect to his merit should prove abortive.

Such was, in the mistaken view of the world, the fate of the celebrated Count Schaumbourg Lippe, better known by the appellation of Count de Buckebourg. No character, throughout Germany, was ever more traduced, or so little understood; and yet he was worthy of being enrolled among the highest names his age or country ever produced. When first became acquainted with him, he lived in almost total privacy, quite retired from the world, on a small paternal farm, in the management of which consisted all his pleasure and employment. His exterior appearance was, I confess, rather forbidding, and prevented superficial observers from perceiving the extraordinary endowments of his brilliant and capacious mind. The Count de Lacy, formerly Ambassador from the Court

... er view, ... ated Knight ...
... dispelled the idea; both his person
... his features, f
of fire and animation, announced the elevation, sa
city, penetration, kindness, virtue, and serenity
his soul; and the most sublime and heroic sentimen
were as familiar and natural to his mind, as the
were to the noblest characters of Greece and
Rome.

The Count was born in London, and possessed a dis-
position as whimsical as it was extraordinary. The
anecdotes concerning him, which I heard from his re-
ation, a German Prince, are perhaps not generally
nown. Fond of contending with the English in every
ing, he laid a wager that he would ride a horse from
ondon to Edinburgh backwards, that is, with the
rses' head toward Edinburgh, and the Count's face
ard London; and in this manner he actually rode
ough several counties in England. He travelled
ugh the greater part of that kingdom on foot in
isguise of a common beggar. Being informed that
of the current of the Danube, above Regensberg,
strong and rapid, that no one had dared to swim
it; he made the attempt, and
nearly lost his life. A great statesman
hilosopher at Hanover ventured so far
war in which ... Hanover rela...
the ...

[illegible] o pre
[illegible] The
[illegible] pre-
[illegible] pas
[illegible] only

Soon afterward a cannon ball carried away the top the tent, when the officers again rose precipitate from their seats, exclaiming, "The enemy are here "No, no," replied the Count, "the enemy are n here: therefore I must request, gentlemen, that y will place yourselves at the table, and sit still, for y may rely on my word." The firing recommenced, a balls flew about in the same direction: the officer however, remained fixed to their seats; and whi they ate and drank in seeming tranquillity, whispere to each other their surmises and conjectures on th singular entertainment. At length the Count, risi from his seat, addressed the company in these word "Gentleman, I was willing to convince you how we I can rely upon the officers of my artillery. I ordere them to fire, during the time we continued at dinne at the pinnacle of the tent; and you have observe with what punctuality they obeyed my orders."

Characteristic traits of a man anxious to inure hin self and those about him to arduous and difficult e ploits, will not be useless or unentertaining to curio and speculative minds. Being one day in compan with the Count at Fort Wilhelmstein, by the side of magazine of gunpowder, which he had placed in th room immediately under that in which he slept, I o served to him, that I should not be able to sleep ve contentedly there during some of the hot nights summer. The Count, however, convinced me, thoug I do not now recollect by what means, that *the grea est danger and no danger are one and the same thin* When I first saw this extraordinary man, which w in the company of two officers, the one English, t other Portuguese, he entertained me for two hours u

very writer ..., and ... God, pointing out their controversie
vent my escaping from this lecture, he held me fast
whole time by one of the buttons of my coat. To
country seat at Buckebourg, he showed me a large fo
volume, in his own hand-writing, upon "The Art
defending a small Town against great force." Th
work was completely finished, and intended as a pre
sent to the king of Portugal. There were many pas-
sages in it, which the Count did me the favour to read
relating to Swisserland, a country and people which he
considered as invincible; pointing out to me not only
all the important places they might occupy against an
enemy, but discovering passes before unknown, and
through which even a cat would scarcely be able to
crawl. I do not believe that any thing was ever writ-
of higher importance to the interests of my coun-
than this work for it contains satisfactory answers
every objection that ever has or can be made. My
and M. Moyse Mendelsohm, to whom the Count read
preface to this work while he resided at Pyrmont,
considered it as a master-piece of fine style and sound
ing; for the Count, when he pleased, wrote
language with nearly as
as Voltaire; while
perni-

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[redacted]

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reasoning; for the Count, when he pleased, wrote the
French language with nearly as much ele...
urity as Voltaire: while ...

ter, availing myself of the words of Shakspeare; The Count Guillaume de Schaumbourg Lippe

"........ carries no dagger.
He has a lean and hungry look;
...... but he's not dangerous;
.... he reads much:
He is a great observer: and he looks
Quite thro' the deeds of men. He loves no plays
.... he hears no music;
Seldom he smiles, and smiles in such a sort,
As if he mock'd himself, and scorn'd his spirit,
That could be mov'd to smile at any thing."

Such was the character, always misunderstood, o this solitary man; and such a character might fairly in dulge a contemptuous smile, on perceiving the mis taking sneers of an ignorant multitude. But what mus be the shame and confusion of the partial judges o mankind, when they behold the monument which th great Mendelsohm has raised to his memory; and th faithful history of his life and manners which a youn author is about to publish at Hanover; the profoun sentiments, the elegant style, the truth, and the sin cerity of which will be discovered and acknowledge

...ing. He retorted, ... ignorant railers with the keene... ...y: "It is true," said he, "I never play ... the lute; but I know how to raise a small and in... siderable city to greatness and to glory."

Solitude and Philosophy may inspire sentime... which appear ludicrous to the eye of worldly foll... but they banish all light and insignificant ideas, a... prepare the mind for the grandest and most sublim... conceptions. Those who are in the habit of studyin... great and exalted characters, of cultivating refine... and elevated sentiments, unavoidably contract a singularity of manners which may furnish ample materi... ...ls for ridicule. Romantic characters always view ...hings differently from what they really are or can be; ...nd the habit of invariably contemplating the sublime ...d beautiful, renders them, in the eyes of the weak ...d wicked, insipid and insupportable. Men of this ...position always acquire a high and dignified demea... ..., which shocks the feelings of the vulgar; but it is ... on that account the less meritorious. Certain In... philosophers annually quitted their Solitude to the palace of their Sovereign, where each of ..., in his turn, delivered his advice upon the gover... of the state, and upon the ch... which might be ma...

nd followers, and to realise in the government of it he Republic of Plato. It happened then, however, s it frequently happens now in many courts, to philosophers much less chimerical than Plotinus; the statesnen laughed at the proposal, and told the Emperor hat the philosopher was a fool, in whose mind even xperience had produced no effect.

The history of the greatness and virtues of the Anients operate in Solitude with the happiest effect. parks of that bright flame which warmed the bosoms f the great and good, frequently kindle unexpected res. A lady in the country, whose health was impaird by nervous affections, was advised to read with atention the History of the Greek and Roman Empires. t the expiration of three months she wrote to me in he following terms: "You have inspired my mind ith a veneration for the virtues of the Ancients. Vhat are the buzzing race of the present day, when ompared with those noble characters? History herefore was not my favourite study: but now I live ony on its pages. While I read of the transactions of reece and Rome, I wish to become an actor in the cenes. It has not only opened to me an inexhaustile source of pleasure, but has restored me to health. could not have believed that my library contained so nestimable a treasure: my books will now prove more aluable to me than all the fortune I possess; in the ourse of six months you will no longer be troubled ith my complaints. Plutarch is more delightful to ne than the charms of dress, the triumphs of coquety, or the sentimental effusions which lovers address o those mistresses who are inclined to be all heart; nd with whom Satan plays tricks of love with the ame address as a Dilletante plays tricks of music on he violin." This lady, who is really learned, no longer fills her letters with the transactions of her kitch-

... would ... variety of ideas, ... his solitary ... ences.
mankind: a period, however, arrives, at which the ...
ad men to the performance of actions worthy of in...
ortality. The national songs composed by that ar...
ut genius Lavater, appeared at a moment when the
public was in a declining state, and the temper of
times unfavourable to their reception. The
ntzuach Society, by whose persuasion they had
written, had given some offence to the French
ssador: and from that time all the measures
the members adopted were decried with the
actious virulence in every quarter. Even the
laller, who had been refused admission, consi-
them as disciples of Rousseau, whom he hated;
nemies to orthodoxy, which he loved; pointed
rams against them in every letter I received
; and the Committee for the Reformation of
e at Zurich expressly prohibited the publica
se excellent lyric compositions, on the curi-
ce, that it was dangerous and improper to
nghill. No poet of Greece, however, ever
more fire and force in favour of his coun-
ater did in favour of the lib...
have heard ...

to the music which the feelings of my heart composed for them while I wandered over the fields, and climbed among the famous mountains where those heroes, the ancestors of our race, signalized themselves by their immortal valour. I fancied that I saw them still armed with their knotted clubs, breaking to pieces the crowned helmets of Germany; and although inferior in numbers, forcing the proud nobility to seek their safety by a precipitate and ignominious flight. These, it may be said, are romantic notions, and can only please solitary and recluse men, who see things differently from the rest of the world. But great ideas sometimes now make their way in spite of the most obstinate opposition, and operating, particularly in Republics, by insensible degrees, sow the seeds of those firm principles and true opinions, which, as they arrive to maturity, prove so efficacious in times of political contest and public commotion.

Solitude, therefore, by instilling high sentiments of human nature, and heroic resolutions in defence of its just privileges, unites all the qualities which are necessary to raise the soul and fortify the character, and forms an ample shield against the shafts of envy, hatred or malice. Resolved to think and to act, upon every occasion, in opposition to the sentiments of narrow minds, the solitary man attends to all the various opinions he meets with, but is astonished at none. Without being ungrateful for the just and rational esteem his intimate friends bestow upon him; remembering, too, that friends, always partial, and inclined to judge too favourably, frequently, like enemies, suffer their feelings to carry them too far; he boldly calls up-

...se of virtue ... venient in business, ... y: but I confess truth ... and virtue th...
The great and the good however, of every clime, re... propitious to wordly success, nor the rigid exc...
vere the simplicity of manners, and the singleness o...
heart, which Solitude produces. It was these inesti-
mable qualities which, during the highest fury of the
war between England and France, obtained the philo-
sophic Jean Andre de Luc the reception he met with
at the Court of Versailles; and inspired the breast of
the virtuous, the immortal De Vergennes with the de-
sire to reclaim, by the mild precepts of a philosopher,
the refractory citizens of Geneva, which all his re-
monstrances, as prime Minister of France, had been
unable to effect. De Luc, at the request of Ver-
gennes, made the attempt, but failed of success;
France, as it is well known, was obliged to send an
army to subdue the Genevese. It was upon his favourite
mountains that this amiable philosopher acquired that
simplicity of manners, which he still preserves amidst
the luxuries and seductions of London; where he
resists with firmness all the wants, refuses all the in-
dulgences, and subdues all the desires of social life.
While he resided at Hanover, I only remarked one
instance of luxury in which he indulged...
... thing vexed hi...
... sum...

all the language of the schools cannot teach—the rudiments of their future lives and actions. Pericles, while preparing his mind for any important object, never appeared in public, but immediately refrained from feastings, assemblies, and every species of entertainment; and during the whole time that he administered the affairs of the Republic, he only went once to sup with a friend, and left him at an early hour. Phocion immediately resigned himself to the study of philosophy; not from the ostentatious motive of being called *a wise man*, but to enable himself to conduct the business of the State with greater resolution and effect. Epaminondas, who had passed his whole life in the delights of literature, and in the improvement of his mind, astonished the *Thebans* by the military skill and dexterity which he all at once displayed at the battles of Mantinea and Leuctra, in the first of which he rescued his friend Pelopidas: but it was owing to the frugal use he made of his time, to the attention with which he devoted his mind to every pursuit he adopted, and to that Solitude which his relinquishment of every public employment afforded him. His countrymen, however, forced him to abandon his retreat, gave him the absolute command of the army; and by his military skill, he saved the Republic.

Petrarch also, a character I never contemplate but with increasing sensibility, formed his mind, and rendered it capable of transacting the most complicated political affairs, by the habit he acquired in Solitude. He was, indeed, what persons frequently become in Solitude, choleric, satirical, and petulant; and has been severely reproached with having drawn the manners of his age with too harsh and sombrous a pencil, particularly the scenes of infamy which were transacted at the court of Avignon, under the pontificate of Clement the Sixth; but he was a perfect master of the human heart, knew how to manage the passions with uncommon dexterity, and to turn them directly to his purposes. The Abbé de Sades, the best historian of his life, says, "he is scarcely known, except as a tender and

... men; ... of affording ... persuaded, ... glimp
lively sensation of the true, noble, and elevated plea-
sures retirement is capable of producing by tranquil
and feeling contemplation of Nature, and by an ex-
quisite sensibility for every thing that is good and fair.

CHAP. III.

The Influence of Solitude upon the Heart.

THE highest happiness which is capable of be joyed in this world, consists in *peace of mind* wise mortal who renounces the tumults of the restrains his desires and inclinations, resigns hi the dispensation of his Creator, and looks with of pity on the frailties of his fellow-creatures; greatest pleasure is to listen among the rock soft murmurs of a cascade; to inhale, as he walk the plains, the refreshing breezes of the zephy to dwell in the surrounding woods, on the me accents of the aerial choristers; may, by the feelings of his heart, obtain this invaluable bless

To taste the charms of retirement, it is not sary to devest the heart of its emotions. Th may be renounced without renouncing the enj which the tear of sensibility is capable of af But to render the heart susceptible of this felic mind must be able to admire with equal pleas ture in her sublimest beauties, and in the mode er that decks the vallies; to enjoy at the sa that harmonious combination of parts which

...enery of ...the tenants of the foliage, ... an impetuou
objects which compose an agreeable landscape, take
such complete possession of the soul, and so entirely
absorb our faculties, that the sentiments of the mind
...re by the charms of the imagination instantly con-
...erted into sensations of the heart, and the softest
...notions give birth to the most virtuous and worthy
...ntiments. But to enable the imagination thus to ren-
... every object fascinating and delightful, it must act
...h freedom, and dwell amidst surrounding tranquilli-
Oh! how easy is it to renounce noisy pleasures
...tumultuous assemblies for the enjoyment of that
...sophic *melancholy* which Solitude inspires!

He comes! he comes! in every breeze the power
... *philosophic Melancholy* comes!
...s near approach the sudden starting tear,
...e glowing cheek, the mild dejected air,
...e soften'd feature, and the beating heart,
...c'd deep with many a virtuous pang, declare.
...all the soul his sacred influence breathes:
...nes imagination: thro' the breast
...es every tenderness: and far
...d dim earth exalt...
...ousand...

Of tyrant pride; the fearless great resolve,
The wonder which the dying patriot draws,
Inspiring glory thro' remotest time;
Th' awaken'd throb for virtue and for fame;
The sympathies of love, and friendship dear;
With all the social offspring of the heart."

Religious awe and rapturous delight are alternately xcited by the deep gloom of forests, by the tremendous height of broken rocks, and by the multiplicity of najestic and sublime objects which are combined within the site of a delightful and extensive prospect. The most painful sensations immediately yield to the serious, soft, and solitary reveries to which the surrounding tranquillity invites the mind; while the vast and awful silence of Nature exhibits the happy contrast between simplicity and grandeur; and as our feelings become more exquisite, so our admiration becomes more intense, and our pleasures more complete.

I had been for many years familiar with all that Nature is capable of producing in her sublimest works, when I first saw a garden in the vicinity of Hanover, and another, upon a much larger scale at Marienwerder, about three miles distant, cultivated in the Eng- ... ural ornament. I was not then apprized ... sports with the most ... tion con-

... luxury, ... the heart, ... first view, ... ed, th
the mind, which can, of all others, render life desira-
ble. ... and to create those sentiments in the bosom wit...

This new re-union of Art and Nature, which was not invented in China, but in England, is founded upon a rational and refined taste for the beauties of Nature, confirmed by experience, and by the sentiments which chaste fancy reflects on a feeling heart.

Great Nature scorns controul; she will not bear
One beauty foreign to the spot or soil
She gives thee to adorn: 'Tis thine alone
To mend, not change, her features.

In the gardens I have before mentioned, every ...f view raises the soul to heaven, and affords the ...ublime delight; every bank presents ... new and ...scene, which fills the heart with joy: nor, while ...he sensation which such scenes inspire, will I ...y delight to be diminished, by discussing whe-...rrangement might have been made in better ...ermit the dull rule of cold and senseless ...o destroy my pleasure. Scenes of ...reated by tasteful A... ...ture, always ...

CHAP. III.

The Influence of Solitude upon the Heart.

THE highest happiness which is capable of being enjoyed in this world, consists in *peace of mind.* The wise mortal who renounces the tumults of the world, restrains his desires and inclinations, resigns himself to the dispensation of his Creator, and looks with an eye of pity on the frailties of his fellow-creatures; whose greatest pleasure is to listen among the rocks to the soft murmurs of a cascade; to inhale, as he walks along the plains, the refreshing breezes of the zephyrs; and to dwell in the surrounding woods, on the melodious accents of the aerial choristers; may, by the simple feelings of his heart, obtain this invaluable blessing.

To taste the charms of retirement, it is not necessary to devest the heart of its emotions. The world may be renounced without renouncing the enjoyment which the tear of sensibility is capable of affording. But to render the heart susceptible of this felicity, the mind must be able to admire with equal pleasure Nature in her sublimest beauties, and in the modest flower that decks the vallies; to enjoy at the same time that harmonious combination of parts which expands the soul, and those detached portions of the whole which present the softest and most agreeable images to the mind. Nor are these enjoyments exclusively reserved for those strong and energetic bosoms whose sensations are as lively as they are delicate, and in which, for that reason, the good and the bad make the same impression: the purest happiness, the most enchanting tranquillity, are also granted to men of colder feelings, and whose imaginations are less bold and lively; but to such characters the portraits must not be so highly coloured, nor the tints so sharp; for as the bad strikes them less, so also they are less susceptible of livelier impressions.

...eserts, ...eep and narrow ... thrilled ... te...
mountains rising over my head, while upon the ...
stumble death menaced me in a thousand shapes ...
low But the imagination immediately kindles wi...
you perceive yourself alone in the midst of this gra...
scene of Nature, and reflect from these heights on t...
weakness of human power, and the imbecility of th...
greatest monarchs.

The history of Swisserland ...vinces, that the natives of these mountains are not ... degenerate race of men, and that their sentiments are as generous as their feelings are warm. Bold and spirited by nature, the liberty they enjoy gives wings to their souls, and they trample tyrants and tyranny under their feet. Some of the inhabitants of Swisserland, indeed, are not perfectly free; though they all possess notions of liberty, love their country, and return thanks to the Almighty for that happy tranquillity which permits each individual to live quietly under his vine, and enjoy the shade of his fig-tree; but the most pure and genuine liberty is always to be found among the inhabitants of these stupendous mountains.

The Alps in Swisserland are inhabited ... sometimes unsocial, but al...
The hardy and ...
...e sever...

the thunder does not incessantly roll, nor the lightnings continually flash; immediately after the most dreadful tempests, the hemisphere clears itself by slow degrees, and becomes serene. The dispositions of the Swiss follow the nature of their climate; kindness succeeds to violence, and generosity to the most brutal fury: this may be easily proved, not only from the records of history, but from recent facts.

General Redin, an inhabitant of the Alps, and a native of the canton of Schwitz, enlisted very early in life into the Swiss Guards, and attained the rank of lieutenant-general in that corps. His long residence at Paris and Versailles, however, had not been able to change his character; he still continued a true Swiss. The new regulation made by the king of France, in the year 1764, relating to this corps, gave great discontent to the canton of Schwitz. The citizens, considering it as an innovation extremely prejudicial to their ancient privileges, threw all the odium of the measure on the lieutenant-general, whose wife, at this period, resided on his estate in the canton, where she endeavoured to raise a number of young recruits; but the sound of the French drum had become so disgusting to the ears of the citizens, that they beheld with indignation the *white cockade* placed in the hats of the deluded peasants. The Magistrate, apprehensive that [redacted]

...ourt of ...duce a favourable expectation ...ur of her
subject, and by this means rejected all issue. Unha...
impatient inhabitants beyond drove the irritated solicitation o...
The leading men of the canton pretended the bounds of restr...
regulation endangered not only their civil liberti...
but, what was dearer to them, their religion. The ...
neral discontent was at length fomented into popul...
fury. A General Diet was again assembled, and it wa...
publicly resolved not to furnish the King of France i...
future with any troops. The Treaty of Alliance con-
cluded in the year 1713 was torn from the Public Re-
gister, and General de Redin ordered instantly to re-
turn from France with the soldiers under his com-
mand, upon pain, if he refused, of being irrevocably
banished from the Republic. The obedient General
obtained permission from the King to depart with his
regiment from France, and entering Schwitz, the me-
tropolis of the canton, at the head of his troops, with
drums beating and colours flying, marched immediately
to the church, where he deposited his standards upon
the great altar, and falling on his knees, offered up
thanks to God. Rising from the ground, and
his affectionate soldiers, who ...
he discharged their ...
uniforms ...

degree of punishment that was due to the offender.—Redin, conscious that, under the existing circumstances, eloquence would make no impression on minds so prejudiced against him, contented himself with cooly declaring, in a few words, that the cause of framing the new regulation was publicly known, and that he was as innocent upon the subject as he was ignorant of the cause of his dismission. "*The traitor then will not confess?*" exclaimed one of the most furious members: "*Hang him on the next tree—cut him to pieces*" These menaces were instantly repeated throughout the Assembly; and while the injured soldier continued perfectly tranquil and undismayed, a party of the people, more daring than the rest, jumped upon the tribune, where he stood surrounded by the judges. A young man, his godson, was holding a *parapluie* over his head, to shelter him from the rain, which at this moment poured down in incessant torrents, when one of the enraged multitude immediately broke the *parapluie* in pieces with his stick, exclaiming, "*Let the traitor be uncovered!*" This exclamation conveyed a correspondent indignation into the bosom of the youth, who instantly replied, "*My god-father a betrayer of his country! Oh! I was ignorant, I assure you, of the crime alledged against him; but since it is so, let him perish! Where is the rope? I will be the first to put it round the*

[redacted]

presence of that my life. nsidered every which I condu
hearts, who listens to all our words, But here I protest to you engageme
after judge of all our actions, Almighty Being who knows all
before an enemy with a mind more pure, that I never appear and who will hea
more tranquil, a heart more innocent, than I at pre
sent possess; and if it is your pleasure to condemn me a conscienc
because I refuse to confess treachery of which I
have not been guilty, I am now ready to resign my
life into your hands." The dignified demeanour with
which the General made this declaration, and the air
f truth which accompanied his words, calmed the fury
the Assembly, and saved his life. Both he and his
le, however, immediately quitted the canton; she
ering into a convent at Uri, and he retiring to a ca-
n among the rocks, where he lived two years in
tude. Time, at length, subdued the anger of the
le, and softened the General's sense of their in-
e. He returned to the bosom of his country,
ded its ingratitude by the most signal services,
ade every individual recollect and acknowledge
egrity of their magnanimous countryman. To
ense him for the injuries and injustice
, they elected him Bailli, or
and afforded him
stan

smiling beauties of their vallies, soften their minds, and render their hearts kind and benevolent.

English artists confess that the aspect of Nature in Swisserland is too sublime and majestic for the pencil of Art faithfully to reach; but how exquisite must be the enjoyments they feel upon those romantic hills, in those delightful vallies, upon the charming borders of those still and transparent lakes, where Nature unfolds her various charms, and appears in the highest pomp and splendour; where the majectic oaks, the deep embowering elms, and dark green furs, which cover and adorn these immense forests, are pleasingly interspersed with myrtles, almond trees, jessamines, pomegranates, and vines, which offer their humbler beauties to the view, and variegate the scene! Nature is in no country of the globe more rich and various than in Swisserland. It was the scenery around Zurich, and the beauties of its adjoining lake, that first inspired the *Idylls* of the immortal Gessner.

These sublime beauties, while they elevate and inflame the heart, give greater action and life to the imagination than softer scenes; in like manner as a fine night affords a more august and solemn spectacle than the mildest day.

In coming from Frescati, by the borders of the small [redacted]

of the ... heir hills ... and castle ..., the handso
plains of Campania, in the richest vines: beautifully adorned w
merly the mistress of the world, in the middle of which Rome, fo
head; and lastly, beyond all these objects, raises its majesti
Tivoli, the Appenines, and the Mediterranean sea! the hills o
How often, on the approach of spring, has the magni-
ficent valley, where the ruins of the residence of Ro-
dolpho de Hapsburg rise upon the side of a hill, crowned
with woods of variegated verdure, afforded me the pu-
rest and most ineffable delight! There the rapid Aar
descends in torrents from the lofty mountains, some-
times forming a vast bason in the vale; at others, pre-
cipitating through the narrow passages across the
rocks, winding its course majestically through the mid-
dle of the vast and fertile plains: on the other side the
Reuss, and, lower down, the Limmat, bring their tribu-
tary streams, and peaceably unite them with the wa
ters of the Aar. In the middle of this rich and verdant
scene, I beheld the Royal Solitude, where the remains
of the Emperor Albert the First repose in silence,
with those of many Princes of the house of Austria,
Lords, Knights, and Gentlemen, killed in battle
by the gallant Swiss. At a distance I discov
where lie the ruins of the ...
upon which ...

soft and agreeable sensations; but both tending to enlarge the sphere of the imagination, and enabling us more completely to seek enjoyment within ourselves.

Pleasures of this description may, indeed, be enjoyed, without visiting the romantic solitudes of either Swisserland or Italy. There is no person who may not, while he is quietly traversing the hills and dales, learn to feel how much the aspects of Nature may, by the assistance of the imagination, affect the heart. A fine view, the freshness of the air, an unclouded sky, and the joys of the chase, give sensations of health, and make every step seem too short. The privation of all ideas of dependence, accompanied by domestic comfort, useful employments, and innocent recreations, produce a strength of thought, and fertility of imagination, which present to the mind the most agreeable images, and touch the heart with the most delightful sensations. It is certainly true, that a person possessed of a fine imagination may be much happier in prison, than he could possibly be without imagination amidst the most magnificent scenery. But even to a mind deprived of this happy faculty, the lowest enjoyments of rural life, even the common scenery of harvest

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wife, his children, and his friends. The country possesses in every respect superior advantages to the town; pure air, smiling prospects, pleasant walks, wholesome food, simple manners, and virtuous minds: the passions unfold themselves without injury; the bosom feels the freedom it enjoys, and rests on heaven alone: the miser may be sated with the abundant pleasures which the liberal hand of Nature is there incessantly pouring into his lap; the warrior may follow that image of war, the chase: the voluptuary may cultivate the richest fruits of the earth; and the philosopher may indulge his contemplation in silence and in ease."—Oh! how strongly this writer moves and interests my heart, when he says, in this affecting passage of his work, "I prefer my native fields to every other place; not because they are more beautiful, but because I was there brought up. The spot on which we pass our infant days possesses a secret charm, an inexpressible enchantment, superior to every other enjoyment. No other spot on the face of the

[redacted]

degree of punishment that was due to the offender.—Redin, conscious that, under the existing circumstances, eloquence would make no impression on minds so prejudiced against him, contented himself with cooly declaring, in a few words, that the cause of framing the new regulation was publicly known, and that he was as innocent upon the subject as he was ignorant of the cause of his dismission. "*The traitor then will not confess!*" exclaimed one of the most furious members: "*Hang him on the next tree—cut him to pieces*" These menaces were instantly repeated throughout the Assembly: and while the injured soldier continued perfectly tranquil and undismayed, a party of the people, more daring than the rest, jumped upon the tribune, where he stood surrounded by the judges. A young man, his godson, was holding a *paraplute* over his head, to shelter him from the rain, which at this moment poured down in incessant torrents, when one of the enraged multitude immediately broke the *paraplute* in pieces with his stick, exclaiming, "*Let the traitor be uncovered!*" This exclamation conveyed a correspondent indignation into the bosom of the youth, who instantly replied, "*My god-father a betrayer of his country! Oh! I was ignorant, I assure you, of the crime alledged against him; but since it is so, let him perish! Where is the rope? I will be the first to put it round the traitor's neck!*" The Magistrates instantly formed a circle round the General, and with uplifted hands exhorted him to avert the impending danger, by confessing that he had not opposed the measures of France with sufficient zeal, and to offer to the offended people his whole fortune as an atonement for his neglect; representing to him that these were the only means of redeeming his liberty, and perhaps his life. The undaunted soldier, with perfect tranquillity and composure, walked through the surrounding circle to the side of the tribune, and while the whole Assembly anxiously expected to hear an ample confession of his guilt, made a sign of silence with his hand: "Fellow-citizens," said he, "you are not ignorant that I have

The happy indolence peculiar to Italians, who, under the pleasures of a clear unclouded sky, are always poor, but never miserable, greatly augments the feelings of the heart: the mildness of the climate, the fertility of their soil, their peaceful religion, and their contented nature, compensate for every thing. Dr. Moore, an English traveller, whose works afford me great delight, says, that "the Italians are the greatest loungers in the world; and while walking in the fields, or stretched in the shade, seem to enjoy the serenity and genial warmth of their climate with a degree of luxurious indulgence peculiar to themselves. Without ever running into the daring excesses of the English, or displaying the frisky vivacity of the French, or the stubborn phlegm of the Germans, the Italian populace discover a species of sedate sensibility to every source of enjoyment, from which, perhaps, they derive a greater degree of happiness than any of the others."

that species of composition abounds, and perceivin the facility with which they may be enjoyed, withdre his attention from every thing about him, and by th circumstance laid the foundation of that taste for Sol tude which he preserved to an advanced period of h life; a taste in appearance dictated by depressio and disgust, and attributed by him to the irresistib impulse of an affectionate, fond, and tender hear which, not being able to find in the regions of philosoph and truth sentiments sufficiently warm and animate was constrained to seek its enjoyments in the spher of fiction.

But the imagination may, in retirement, indulge it wanderings to a certain degree, without the risque o injuring either the sentiments of the mind or the ser sations of the heart. Oh! if the friends of my youth i Swisserland knew how frequently during the silenc of the night, I pass with them those hours which are a lotted to sleep; if they were apprized that neithe time nor absence can efface the remembrance of thei former kindness from my mind, and that this pleasin recollection tends to dissipate my grief, and to cas the veil of oblivion over my woes; they would, per haps, also rejoice to find that I still live among them in imagination, though I may be dead to them in realit

[redacted]

my sentiments were universally known, every individual would endeavour to follow my example. would then reign throughout the world; men no longer seek to destroy each other; by removing the great incentives to it, and wicked But it may be asked, how I could find enjoyment Solitude!—I answer, in my own mind; in the universe; in every thing that does, in every thing can exist; in all that the eye finds beautiful in real, or the imagination in the intellectual world. assembled about me every thing that is flattering the heart, and regulated my pleasures by the moderation of my desires. No! The most voluptuous never experienced such refined delights; and I have always enjoyed my chimeras much more than if they had been realized."

This is certainly the language of enthusiasm; but ye stupid vulgar! who would not prefer the warm fancy of this amiable philosopher to your cold and creeping understandings!—Who would not willingly ... your vague conversati...

unjust; for those enjoyments were not peculiar to that happy period; and each individual may, whenever he pleases, form his own *Arcadia*. The beauties of a crystal spring, a silent grove, a daisied meadow, chasten the feelings of the heart, and afford at all times, to those who have a taste for Nature, a permanent and pure delight.

"The origin of poetry," says Pope, "is ascribed to that age which succeeded the creation of the world: as the keeping of flocks seems to have been the first employment of mankind, the most ancient sort of poetry was probably *pastoral*. It is natural to imagine, that the leisure of these ancient shepherds admitting and inviting some diversion, none was so proper to that solitary and sedentary life as singing, and that in their songs they took occasion to celebrate their own felicity. From hence a poem was invented, and afterward improved to a perfect image of that happy time, which, by giving us an esteem for the virtues of a former age, might recommend them to the present."

These agreeable though fictitious descriptions of the age of innocence and virtue, communicate joy and gladness to our hearts; and we bless the poet, who, in the ecstasy of his felicity, contributes to render others as happy as himself. Sicily and Zurich have produced [redacted]

... occupations of literatu... ...onsome b...

... Scipio was of this opinion wh...

that *he was never less idle than when he had m*...

and that *he never was less alone than when al*...

sure is not to be considered ... state of intelle...

pidity, but a new incentive to further activi...

sought by strong and energetic minds, not as...

but as *a means* of restoring lost activity; for w...

seeks happiness in a situation merely quiescen...

for a phantom that will elude his grasp. Leisu...

never be found in mere rest; but will follow thos...

seize the first impulse to activity; in which, how...

such employments as best suit the extent and n...

of different capacities, must be preferred to t...

which promise compensation without labour, and

...oyment without pain.

How various his employments whom the world
Calls idle, and who justly, in return,
Esteems that busy world an idler too!
Friends, books, a garden, and perhaps his pen,
Delightful industry! enjoy'd at home,
And Nature, in her cultivated trim,
Dress'd to his taste, inviting him abroad.
...an he want occupations who ...
...ill he be idle ...

The mind He gave me; driving it, though slack
Too oft, and much impeded in its work,
By causes not to be divulg'd in vain,
To its just point, the *Saviour of Mankind.*

Thus rural retirement dries up those streams of discontent which flow so plentifully through public life; changes most frequently the bitterest feeling into the sweetest pleasures; and inspires an ecstacy and content unknown to the votaries of the world. The tranquillity of Nature buries in oblivion the criminal inclinations of the heart; renders it blithe, tender, open, and confident; and, by wisely managing the passions, and preventing an overheated imagination from fabricating fancied woes, strengthens in it every virtuous sensation.

In towns, the Solitude which is necessary to produce this advantage cannot be conveniently practised. It seems, indeed, no very difficult task for a man to retire into his chamber, and, by silent contemplation, to raise his mind above the mean consideration of sensual objects; but few men have sufficient resolution to perform it; for, within doors, matters of business every moment occur, and interrupt the chain of reflection; and without, whether alone or in company, a variety of acci-

[redacted]

...... to every man he mee
... occurs to vex and irritate his mind. He ru.
no risk of being tortured by the supercilious behavio
of some haughty female proud of her descent, or
enduring the arrogant egotism of an upstart peer: is i
no danger of being crushed beneath the rolling carriage
of Indian Nabobs: nor dares frontless vice, on the authority of mouldy parchments, attack his property, or presumptuous ignorance offer the least indignity to his modest virtue.

A man, indeed, by avoiding the tumultuous intercourse of society, and deriving his comforts from his own breast, may, even in Paris, or any other metropolis, avoid these unpleasant apprehensions, if his nerves be firm, and his constitution strong: for to a frame disjointed by nervous affections every object is irritating, and every passion tremblingly alive. The passions are he gales by which man must steer his course through e troubled ocean of life; they fill the sails which give otion to the soul; and when they become turbulent d impetuous, the vessel is always in danger, and gerally runs aground. The petty cares and trifling xations of life, however, give but short-lived disbance to a heart free from remorse. Philosophy ches us to forget past uneasiness ...
culations of ...

good, and a determined resolution to seek for and enjoy it, however small the portion may be.

The content, however, which men in general so confidently expect to find in rural retirement, is not to be acquired by viewing objects either with indiscriminate admiration or supine indifference. He who without labour, and without a system of conduct previously digested and arranged, hopes for happiness in Solitude, will yawn with equal fatigue at his cottage in the country and his mansion in town; while he who keeps himself continually employed, may in the deepest Solitude, by the mere dint of labour, attain true tranquillity and happiness.

Petrarch, in his Solitude at Vaucluse, would have experienced this tranquillity, if his bosom had not been disturbed by love; for he perfectly understood the art of managing his time. "I rise," said he, "before the sun, and on the approach of day wander contemplatively along the fields, or retire to study. I read, I write, I think. I vanquish indolence, banish sleep, avoid

...nterrupt the ...uging imagination ... objects, wit
The table is ready the peaceful felicity of my si... or d
with refreshments. spread on my lawn, and fu
py family, I Surrounded by my small ar
without any eat my supper with healthy appeti
to annoy the appearance of servitude or depen
ted. My faithful love and kindness by which we are
firm friend, from whom, dog is not a subservient slave,
lination, I never as we always feel the sam
ny mind throughout exact obedience. The gayety
one throughout the evening testifies that I li
th others, and the day; for, being seldom pleas
, with myself, never, when visiters have disturb
when company I sit, during the whole evening of th
or in silence has interrupted me, either grumb
remarked, so at least my good housekeeper
wn observation and since she mentioned it, I have from
made my humble found it universally true. Having
round my little and cheerful meal, I take a few
on my spinette, garden, or play some favourite
ontent, and experience upon my pillow
d repose." more sweet, if possible, than even un-
village of Richterswyl, situated a fe...
rich, and surrounded by ...
eautiful, and ...

yards, intermixed with fertile meadows, orchar
fields, groves, and thickets, with little hamlets, chur
es, villas, and cottages scattered up and down the scen
A wide and magnificent amphitheatre, which no art
has yet attempted to paint, except in detached scen
opens itself from the east to the south. The view t
ward the higher part of the lake, which on this si
is four leagues long, presents to the eye jutti
points of land, detached aytes, the little town of Ra
perschwyl, built on the side of a hill, and a brid
which reaches from one side of the lake to the oth
Beyond the town the inexhaustible valley extends
self in a half circle to the sight; and upon the fo
ground rises a peak of land which swells as it exte
into beautiful hills. Behind them, at the distance
about half a league, is a range of mountains cover
with trees and verdure, and interspersed with villag
and detached houses; beyond which, at a still great
distance, are discovered the fertile and majestic Al
twisted one among the other, and exhibiting, alt
nately, shades of the lightest and darkest azure: a
in the back ground high rocks, covered with etern
snows, lift their towering heads, and touch the ski
On the south side of this rich, enchanting, and inco
parable scene the amphitheatre is extended by anoth
range of mountains reaching toward the west; and

[redacted]

...cessfully employed. ...y age and of every ...; and

...two houses of the physician are each of the...
surrounded by a garden; and, although situated in t...
centre of the village, are as rurally sequestered as
they had been built in the bosom of the country.
Through the gardens, and close beneath the chamber
of my valued friend, runs a pure and limpid stream, on
he opposite side of which, at an agreeable distance,
the high road; where, almost daily, numbers of pil-
ims successively pass in their way to the Hermitage.
om the windows of these houses, and from every
t of the gardens, you behold, toward the south, at
distance of about a league, the majestic Ezelberg
its lofty head, which is concealed in forests of
green firs; while on its declivity hangs a neat
village, with a handsome church, upon the steeple
ich the sun suspends his departing rays, and
its career is nearly finished. In the front is the
Zurich, whose peaceful water is secured from
ence of tempests, and whose transparent sur-
ects the beauties of its delightful banks.
the silence of night, if you repair to the
windows of this enchanting mansion, or walk
s gardens, to taste the exhaling f...
and flowers, while ...
jesty o...

throughout. Drawings, paintings, and engraving which he has a large well-chosen collection, are sole expense The earliest beams of Aurora ligh humble apartment where this philosophic sage sl in undisturbed repose, and awake him to new e ments every day. As he rises from his bed, the c of the turtle-doves, and the morning songs of va kinds of birds, who make their nightly nests in a joining aviary, salute his ears, and welcome his proach. The first hour of the morning, and the at night, are sacred to himself; but he devotes al intermediate hours of every day to a sick and affl multitude, who daily attend him for advice and a ance. The benevolent exercise of his profess skill, indeed, engrosses almost every moment c life, but it constitutes his highest happiness and The inhabitants of the mountains of Swisserland of the vallies of the Alps, flock to his house, an deavour in vain to find language capable of expre to him the grateful feelings of their hearts for tl vours they receive from him. Convinced of his tion, satisfied of his medical skill, and believin, the good doctor is equally well acquainted with subject, they listen with the deepest attention ... answer all his inquiries without the least

. . . . . . ully exclaims,
. . . . . . husband, ill as he was only two
. . . ence, is now quite recovered! Oh! my dear
. . . w, how shall I thank you!" this philanthropic
. . . er feels that transcending felicity, which ought
. . . the bosom of a monarch in rendering happiness
. . . people.

. . . is description is the country of Swisserland,
Doctor Hotze, the ablest physician of the pre-
. . . e, resides; a physician and philosopher, whose
. . . of knowledge, profound judgment, and great
. . . ence, have raised him to an equal eminence with
. . . and Hirtzel, the dearest friends of my heart.
. . . his manner that he passes the hours of his life,
. . . iformity and happiness. Surrounded, except
. . . e two hours I have already mentioned, by a
. . . unfortunate fellow-creatures, who look up to
. . . relief, his mind, active and full of vigour,
. . . ous repose; but his labours are richly re-
. . . the high and refined felicity which fills his
. . . laces, alas! seldom contain such characters.
. . . , however, of every description may culti-
. . . njoy an equal degree of felicity, although
. . . reside among scenes so delightful as those
. . . und my beloved Hotze at Richterswyl
. . . convent of Capuchin . . .

ingratitude of the world instantly vanish; we even forget the vain, the wicked, the profligate characters with whom we were mixed: and being perfectly at peace with ourselves, we feel ourselves at peace with all mankind. But in society the rancorous contentions which jarring interests daily create, the heavy yoke which subordination is continually imposing, "the oppressor's wrong, the proud man's contumely," and the shocks which reason and good sense hourly receive from fools in power, and insolent superiors, spread torrents of misery over human life, embitter the happiness of their more worthy though inferior fellow-creatures, poison all pleasure, break through social order, spread thorns in the paths of virtue, and render the world a vale of tears.

Blockheads in power are, of all other characters, the most baneful and injurious; they confound all just distinctions; mistake one quality for another; degrade every person and thing to their own level; and, in short, change white into black, and black into white. To escape from the persecution of such characters, men even of fine talents and ingenuous dispositions must act like the fox of Saadi, the Persian poet. A person one day observing a fox running with uncommon speed to earth, called out to him, "Reynard,

[redacted]

...es, and at ...eart against the ... moderate the serenity which
f malice and length render it intrusion of the warmest temper
necessarily detraction ... it invulnerable of inordinate de
ew our own imposes, while the to the shaft
rit of others. defects, teaches us, self-examination
ibit every The to do justice by exhibiting to our
felicity. where delightful solitudes to the superior
ully performed The captivating examples of Lausanne
on his return industrious citizen, of domes-
omfort and his daily task, is sure after having
, the neglect at evening to his wife of experien-
rs, and unalloyed content. and children,
intercourse, all the of ingratitude, the The voice of
family ready are forgot mortifications attendant contempt of
stow upon with open the moment he upon
e so justly their friend arms to receive beholds
beating merits. and benfactor him,
mind has bosom feels With what the fond
entation of been vexed their rapturous exquisite
ce of power, courts, the by the affec-
e base or his insolence crosses of
no sooner practices temper of riches,
supports, mixes of fraud, irritated and
cted ... than with falsehood

strangers to that content which the wise and virtu feel within walls of clay, and under roofs of hum thatch, you are, in comparison, poor indeed.

> O, friendly to the best pursuits of man,
> Friendly to thought, to virtue, and to peace,
> Domestic life in rural leisure pass'd!
> Few know thy value, and few taste thy sweets,
> Though many boast thy favours, and affect
> To understand and choose thee for thy own.

Characters enervated by prosperity feel the sm est inconvenience as a serious calamity, and, unable bear the touch of rude and violent hands, require be treated, like young and tender flowers, with deli cy and attention; while those who have been educat in the rough school of adversity, walk over the tho of life with a firm and intrepid step, and kick th from the path with indifference and contempt. Su rior to the false opinions and prejudices of the wor they bear with patient fortitude the blow of misf tune, disregard all trifling injuries, and look down w proud contempt on the malice of their enemies, the infidelity of their friends.

The soft zephyr, the transparent spring, the w

... has b-
... man recovers from
... had torn him from himself; feel
... conception of what he once was, and may yet b
come: explores the nature, and discovers the exten
of his free-born character: rejects every thing artifi
cial; is guided by his own sentiments; no longer dreads
a severe master or imperious tyrant; and neither suf-
ers the constraints of business, or the blandishments
f pleasure, to disturb his repose; but, breaking boldly
rough the shackles of servile habit and arbitrary cus-
n, thinks for himself with confidence and courage,
l improves the sensibility of his heart by the senti-
nts of his mind.

adame de Stael considered it a great error, to ima-
that freedom and liberty could be indulged at
, where the mind, even on the most trifling occa-
is obliged to observe a multitude of ceremonies,
it is impossible to speak one's thoughts, where
ntiments must be adapted to those around us,
every person assumes a controul over us, and
e never have the smallest enjoyment of our-
"To enjoy ourselves," says she, "we must
tude. It was in the Bastile that I first became
d with myself."

tier, fearful of every person arou...
y upon the watch, and ...
n: but wh...

yards, intermixed with fertile meadows, orchards, fields, groves, and thickets, with little hamlets, churches, villas, and cottages scattered up and down the scene. A wide and magnificent amphitheatre, which no artist has yet attempted to paint, except in detached scenes, opens itself from the east to the south. The view toward the higher part of the lake, which on this side is four leagues long, presents to the eye jutting points of land, detached aytes, the little town of Rapperschwyl, built on the side of a hill, and a bridge which reaches from one side of the lake to the other. Beyond the town the inexhaustible valley extends itself in a half circle to the sight; and upon the foreground rises a peak of land which swells as it extends into beautiful hills. Behind them, at the distance of about half a league, is a range of mountains covered with trees and verdure, and interspersed with villages and detached houses; beyond which, at a still greater distance, are discovered the fertile and majestic Alps, twisted one among the other, and exhibiting, alternately, shades of the lightest and darkest azure: and in the back ground high rocks, covered with eternal snows, lift their towering heads, and touch the skies. On the south side of this rich, enchanting, and incomparable scene, the amphitheatre is extended by another range of mountains reaching toward the west; and at the feet of these mountains, on the borders of the lake, lies the village of Richterswyl, surrounded by rich fallows and fertile pastures, and overhung by forests of firs. The streets of the village, which in itself is extremely clean, are neatly paved; and the houses, which are mostly built of stone, are painted on the outside. Pleasant walks are formed along the banks of the lake, and lead quite round the town, through groves of fruit-trees and shady forests, up to the very summit of the hills. The traveller, struck with the sublime and beautiful scenery that every where surrounds him, stops to contemplate with eager curiosity the increasing beauties which ravish his sight; and while his bosom swells with excess of plea-

so extremely tight, in the fashion of his shoes; which appeared inelegant ... real uneasiness that he would soon have been deprived of the use of his feet, if he had not wisely recollected, that it was better to displease the eyes of the ladies than to make himself a cripple. To prevent the dress of his hair from being discomposed, he protected it with anxiety from the rudeness of the winds as he passed along the streets. Devoted, however, as he was to the service of the sex, he maintained a rival fondness for literature and an inviolable attachment to moral sentiment: and while he celebrated the charms of his fair favourites in choice Italian, he reserved his knowledge of the learned languages for subjects more serious and important. Nor did he permit the warmth of his constitution, or the sensibility of his heart, great and exquisite as they were, to debauch his mind, or betray him into the most trifling indiscretion, without feeling the keenest compunction and repentance. "I wish," said he, "that I had a heart as hard as adamant, rather than be continually tormented by such seducing passions." The heart of this amiable young man, was, indeed, continually assailed by the crowd of beauties ... and the Papal Court: and the facility ...

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throughout. Drawings, paintings, and engr
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tion, satisfied of his medical skill, and belie
the good doctor is equally well acquainted w
subject, they listen with the deepest attent
words, answer all his inquiries without the h
tation or reserve, treasure up his advice an

...d not hold ...ssed and conversation ... and ready which I conceived ... and this reflected the little scribbling many ... reputation in the opinion of ma... self sought after by ridiculous I merited. But although, much more consideration than even my own ... ous vanity would have led me to expect, I found t... was in no danger of being taken for ... fool; yet, s... eling the same disgust rather augmented than din... ...hed, I concluded that it must arise from some othe... ...se, and that these were not the kind of enjoyment ...ch I must look for. What then, in fact, was the ...e of it. It was no other than that invincible *spirit* ...*berty* which nothing can ...vercome, and in compe... ... with which, honour, fortune, and even fame it... ...re to me as nothing. It is certain tha... this *spirit* ...*erty* is engendered less by pride than by in...e; but this indolence is incredible ... it is alarm... ...every thing... it renders the most trifling du... civil life insupportable. To be *obliged* to ...word, to write a letter, or to pay ... visit, are ...om the momen... the obligation arises, the se...nishments. This is the reason why, als... ...ry commerce of men is o... ...of private fri...

temptations to me. I would much rather do nothing at all than that which I dislike; and I have frequently thought that I should not have lived very unhappily even in the *Bastile*, provided I was free from any other constraint than that of merely residing within its walls."

An English author asks, "Why are the inhabitants of the rich plains of Lombardy, where Nature pours her gifts in such profusion, less opulent than those of the mountains of Swisserland?—Because Freedom, whose influence is more benign than sunshine and zephyrs; who covers the rugged rock with soil, drains the sickly swamp, and clothes the brown heath in verdure; who dresses the labourer's face with smiles, and makes him behold his increasing family with delight and exultation—Freedom has abandoned the fertile fields of Lombardy, and dwells among the mountains of Swisserland." This observation, though dressed in such enthusiastic expressions, is literally true at Uri, Schwitz, Underwalde, Zug, Glaris, and Appenzel; for those who have more than their wants require are *rich*; and those who are enabled to think, to speak, and to act as inclination may dictate, are *free*.

Competency and liberty, therefore, are the true [redacted]

... toil, is ... my body is healthy; ... was any Roman E...
e books of every kind, which are to me inestimable ... and bei...
sures; they fill my soul with a voluptuous delight, ... my mind.
ctured with remorse. I have friends whom I con-
more precious than any thing I possess, provi-
heir counsels do not tend to abridge my liberty;
know of no other enemies than those which envy
sed against me."
tude not only restrains inordinate desires, but
rs to mankind their real wants; and where a
ty of manners prevails, the real wants of men
nly few, but easily satisfied; for being igno-
ose desires which luxury creates, they can
ea of indulging them. An old country curate,
ll his life resided upon a lofty mountain
ake of Thun, in the canton of Berne,
presented with a moor-cock. The good old
at that such a bird existed, consulted with
d in what manner this rarity was to be dis-
d they both agreed to bury it in the gar-
ere all, alas! as ignorant of the delicious
r-cocks, we might be all as happy and con-
simple pastor of the mountain...
...

THE INFLUENCE OF [illegible]

ich comprehends the very essence [illegible] species hilosophy.

ODE ON SOLITUDE.

Happy the man whose wish and care
  A few paternal acres bound,
Content to breathe his native air
          In his own ground.

Whose herds with milk, whose fields with bread,
  Whose flocks supply him with attire,
Whose trees in summer yield him shade,
          In winter, fire.

Blest, who can unconcern'dly find
  Hours, days, and years slide soft away,
In health of body, peace of mind;
          Quiet by day,

...uently disgusted by ... of my beds ... the simplicity of my ... and enjoy
nd sigh for comforts of a more homely kind. Kings themselves are
scene is always pleasing; and pleasures, by occ
nal interruption, frequently become more livel
however, you should not accord with these sent
nts, you may bring with you the most exquisit
ds, the wines of Vesuvius, silver dishes, and every
g else that the indulgence of your senses requires.
e the rest to me. I promise to provide you with
of the finest turf, a cooling shade, the music of
ghtingales, figs, raisins, water drawn from the
t springs; and, in short, every thing that the
'Nature prepares for the lap of genuine plea-

ho would not willingly renounce those things
ly produce disquietude in the mind, for those
der it contented! The art of occasionally
the imagination, taste, and passions, affords
nknown enjoyments to the mind, and confers
ithout pain, and luxury without repentance.
deadened by satiety, revive to new enjoy-
e lively twitter of the groves, and the mu-
rooks, yield a more delici-
he music of th-

Liberty and leisure render a rational and active mind indifferent to every other kind of happiness. It was the love of liberty and solitude which rendered the riches and honours of the world so odious to Petrarch. Solicited at an advanced period of his life, to act as Secretary to several Popes, under the tempting offer of great emolument, he replied, "Riches, when acquired at the expense of liberty, become the source of real misery. A yoke formed of gold and silver is not less galling and restrictive than one made of wood or iron." And he frankly told his friends and patrons, that to him there was no quantity of wealth equal in value to his ease and liberty: that, as he had despised riches at a time when he was most in need of them, it would be shameful in him to seek them now, when he could more conveniently live without them: that every man ought to apportion the provision for his journey according to the distance he had to travel; and that, having almost reached the end of his course, he ought to think more of his *reception at the inn*, than of his *expenses on the road*.

Petrarch, disgusted by the vicious manners which surrounded the Papal chair, retired into Solitude when he was only three-and-twenty years of age, and in possession of that exterior, both with respect to person and dress, which forms so essential a part in the character of an accomplished courtier. Nature had decorated him with every pleasing attribute. His fine form struck observers so forcibly, that they stopped as he passed along to admire and point out his symmetry. His eyes were bright and full of fire; his lively countenance proclaimed the vivacity of his mind: the freshest colour glowed upon his cheeks; his features were uncommonly expressive: and his whole appearance was manly, elegant, and noble. The natural disposition of his heart, increased by the warm climate of Italy, the fire of youth, the seductive charms of the various beauties who resorted to the Papal Court, from every nation of Europe, and especially the prevailing dissipation of the age, attached him, very early in life, a

...he reply which ... acknowledge, ... from me in this opinion ... buck-wheat pie. ... a young nobleman, who solicited her to abandon ... rustic state, and retire with him to Paris: "Ah! ... Lord, the farther we remove from ourselves, the greater is our distance from happiness."

Solitude, by moderating the selfish desires of the heart, and expelling ambition from the breast, becomes a useful asylum to the disappointed Statesman or discarded Minister; for it is not every public Minister who can retire, like Neckar, through the portals of everlasting fame. Every person, indeed, without distinction, ought to raise his grateful hands to heaven, on being dismissed from the troubles of public life, to the repose which the cultivation of his native fields, and the care of his flocks and herds, afford. In France, when a Minister, who has incurred the displeasure of his Sovereign, is ordered to retire, and is enabled to visit an estate which he has decorated in the highest style of rural elegance, this delightful retreat, alas! being considered a place of exile, becomes intolerable to his mind: he no longer fancies himself master; is incapable of relishing its ...; repose flies from his ... from ...

and independent to weigh events in the scales of reason, and to guide themselves by the intrinsic and real merits of each case: for notwithstanding the freedom with which many Englishmen have arraigned the dispensations of the Supreme Being; notwithstanding the mockery and ridicule with which they have so frequently insulted virtue, good manners, and decorum; there are many more among them, who, especially at an advanced period of their lives, perfectly understand the art of living by themselves; and in their tranquil and delightful villas think with more dignity, and live with more real happiness, than the haughtiest noble in the zenith of his power.

Of the Ministers who retire from the administration of public affairs, the majority finish their days in cultivating their gardens, in improving their estates, and, like the excellent De la Roche at Spire, certainly possess more content with the shovel and the rake, than they enjoyed in the most prosperous hours of their administration.

It has, indeed, been said, that observations like these are common to persons who, ignorant of the manners of the world, and the characters of men, love to moralize on, and recommend a contempt of, human greatness; but that rural innocence, the pure and simple pleasures of Nature, and an uninterrupted repose, are

[redacted]

... a minister ... enced, but ... ward for the res... fond of command must be, from a natural inclina... nues at the head of an extensive empire, or dire... management of a poultry yard.

It would most undoubtedly discover a great ... rance of the world, and of the nature of man, t... tend that it is necessary to renounce all the inc... ions of the human heart, in order to enjoy the ad... ages of Solitude. That which Nature has implan... the human breast must there remain. If, the... re, a Minister, in his retirement, is not satia... th the exercise of power and authority, but st... dly wishes for command, let him require obedienc... n his chickens, provided such a gratification is e... ial to his happiness, and tends to suppress the de... of again exposing himself to those tempests and ... recks which he can only avoid in the safe har... of rural life. An Ex-minister must, sooner or ... learn to despise the appearances of human great... hen he discovers that true greatness frequently ... at that period of life which statesmen are apt ... der a dreary void that the regret of bei... ble to do more good, is only ... d that the inhabit... ...

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ODE ON SOLITUDE.

Happy the man whose wish and care
A few paternal acres bound,
Content to breathe his native air
In his own ground.

Whose herds with milk, whose fields with bread,
Whose flocks supply him with attire,
Whose trees in summer yield him shade,
In winter, fire.

Blest, who can unconcern'dly find
Hours, days, and years slide soft away,
In health of body, peace of mind;
Quiet by day,

Sound sleep by night; study and ease
Together mix'd; sweet recreation!
And innocence, which most does please,
With meditation.

Thus let me live unseen, unknown,
Thus unlamented let me die;
Steal from the world, and not a stone
Tell where I lie.

A calm and tranquil life renders the indulgence of nsual pleasures less dangerous. The theatre o lsenality exhibits scenes of waste and brutality, of noisy irth and tumultuous riot; presents to observation ernicious goblets, overloaded tables, lascivious daning, receptacles for disease, tombs with faded roses, nd all the dismal haunts of pain. But to him who reres in detestation from such gross delights, the joys f sense are of a more elevated kind; soft, sublime, ore, permanent, and tranquil.

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hand of God, the winter's cold, and the summ
warmth ?"—"Oh! certainly," replied the barbar

Competency and content, therefore, may, in g
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Solitude not only refines the enjoyments of fr
ship, but enables us to acquire friends from whon
thing can alienate our souls, and to whose arm
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The friends of Petrarch sometimes apologiz
him for their long absence. "It is impossible for
said they, "to follow your example: the life you
at Vaucluse is contrary to human nature. In w
you sit like an owl in the chimney corner. In sun
you are running incessantly about the fields." Pet
smiled at these observations. "These people,"
he, "consider the pleasures of the world as the sup
good; and cannot bear the idea of renouncing the
I have friends whose society is extremely agre
to me: they are of all ages, and of every count
They have distinguished themselves both in the
net and in the field, and obtained high honours for
knowledge of the sciences. It is easy to gain acce

others give fortitude to my mind, and teach me
mportant lesson how to restrain my desires, and
pend only on myself. They open to me, in short,
various avenues of all the arts and sciences; and
their information I safely rely in all emergencies.
turn for all these services, they only ask me to ac-
modate them with a convenient chamber in some
er of my humble habitation, where they may re-
in peace: for these friends are more delighted
the tranquillity of retirement than with the tu-
s of society."

ove! the most precious gift of Heaven,

> The cordial drop Heav'n in our cup has thrown,
> make the bitter load of life go down,"

ars to merit a distinguished rank among the ad-
ages of Solitude.

ove voluntarily unites itself with the aspect of
tiful Nature. The view of a pleasing landscape

structive interesting work. In this happy country, indeed, where the people in general, love the enjoyments of the mind, the calm of rural retirement is doubly valuable, and its delights more exquisite. The learning which has of late years so considerably increased among the ladies of Germany, is certainly to be attributed to their love of retirement; for, among those who pass their time in the country, we find much more true wit and rational sentiment, than among the *beaux esprits* of the metropolis.

Minds, indeed, apparently insensible in the atmosphere of a metropolis, unfold themselves with rapture in the country. This is the reason why the return of spring fills every tender breast with love. "What can more resemble love," says a celebrated German philosopher, "than the feeling with which my soul is inspired at the sight of this magnificent valley, thus illuminated by the setting sun!" Rousseau felt inexpressible delight on viewing the first appearances of spring: the earliest blossoms of that charming season

images spring up anew
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"You place heaven," said I to him, "in great difficulties. For these nine months last past, you have regularly told me every other day, *It is terribly cold to day.*" Cannot the Almighty, then, any longer govern the universe, without these gentlemen-barbers finding something to be discontented with? "Is it not," I asked him, "much better to take the seasons as they change, and to receive with equal gratitude, from the hand of God, the winter's cold, and the summer's warmth?"—"Oh! certainly," replied the barber.

Competency and content, therefore, may, in general, be considered as the basis of earthly happiness and Solitude, in many instances, favours both the one and the other.

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... all these services ... safely rely in all ... and sciences ... short, ... ommodate them with a convenient chamber in some ... all these services, they only ask me to ac- ... e in peace: for these friends are more delighted ... the tranquillity of retirement than with the tu- ... ts of society."

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... eel the pure and tranquil pleasures of rural ... igher sensibility than men. They enjoy ... itely the beauties of a lonely walk, the ... a shady forest, and admire with higher ... charms of Nature. Solitude is to them ... true philosophy. In Engla... ... e of the count...

structive [illegible]esting work. In this happy country, indeed, [illegible] the people, in general, love the enjoyments [illegible] mind, the calm of rural retirement is doubl[illegible]e, and its delights more exquisite. The learn[illegible] has of late years so considerably increase[illegible] the ladies of Germany, is certainly to be att[illegible]o their love of retirement; for, among those who pass their time in the country, we find much more true wit and rational sentiment, than among the *beaux esprits* of the metropolis.

Minds, indeed, apparently insensible in the atmosphere of a metropolis, unfold themselves with rapture in the country. This is the reason why the return of spring fills every tender breast with love. "What can more resemble love," says a celebrated German philosopher, "than the feeling with which my soul is inspired at the sight of this magnificent valley, thus illuminated by the setting sun!" Rousseau felt inexpressible delight on viewing the first appearances of spring: the earliest blossoms of that charming season gave new life and vigour to his mind; the tenderest dispositions of his heart were awakened and augmented by the soft verdure it presented to his eyes; and the charms of his mistress were assimilated with the beauties that surrounded him on every side. The view of an extensive and pleasing prospect softened his sorrows; and he breathed his sighs with exquisite delight amidst the rising flowers of his garden, and the rich fruits of his orch rd.

Lovers constantly seek the rural grove to indulge, in the tranquillity of retirement, the uninterrupted contemplation of the beloved object which forms the sole happiness of their lives. Of what importance to them are all the transactions of the world, or, indeed, any thing that does not tend to indulge the passion that fills their breasts? Silent groves, embowering glades, or the lonely borders of murmuring streams, where they may freely resign themselves to their fond reflections, are the only confidants of their souls. A lovely shepherdess, offering her fostering bosom to the infant

...e in nature ... all that ...spires ... than
Love's greatest sensibility; and warms the elevated, delig...
The softest images spring up anew in Solitu...
...ush of remembrance of those emotions which the firs...
...re of conscious tenderness, the first gentle pres-
...ate, of the hand, the first dread of interruption,
...bes recurs incessantly. Time, it is said, extin-
...and the flame of Love, but Solitude renews the
...nd calls forth those agents which lie long conceal-
...s. only wait a favourable moment to display their

The whole course of youthful feeling again
forth: and the mind—delicious recollection!—
retracing the first affection of the heart, fills
...om with an indelible sense of those high ecsta-
...ch connoisseur has said, with as much truth
...r, proclaim, for the first time, that happy dis-
...hat fortunate moment, when two lovers first
their mutual fondness.
...mentions a certain cast of people in Asia,
...ology thus divided the felicities of eter-
... men, after death, were, in the the celes-
...mediately the objects of female love
...se of a thousand years; first by ten-
...y a balmy kiss, and afterward, by im-
...,"

...and sublime spec...
...warmest ...

kiss my hand for the first time until four years after our acquaintance commenced."

Young persons, in general, however, do not, like Wieland, adopt the mystic refinements of love. Yielding to the sentiments which the passion inspires, and less acquainted with its metaphysical nature, they feel at an earlier age, in the tranquillity of Solitude, that irresistible impulse to the union of the sexes, which the God of Nature has so strongly implanted in the human breast.

A lady who resided in great retirement, at a romantic cottage upon the banks of the lake of Geneva, had three innocent and lovely daughters. The eldest was about fourteen years of age, the youngest was about nine, when they were presented with a tame bird, which hopped and flew about the chamber the whole day, and formed the sole amusement and pleasure of their lives. Placing themselves on their knees, they offered, with unwearied delight, their little favourite pieces of biscuit from their fingers, and endeavoured, by every means, to induce him to fly to, and nestle in, their bosoms; but the bird, the moment he had got the biscuit, with cunning coyness eluded their hopes, and hopped away. The little favourite at length died. A year after this event, the youngest of the three sisters said to her mother, "Oh, I remember that dear little bird! I wish, mamma, you could procure me such a one to play with."—"Oh! no," replied her eldest sister, "I should like to have a little dog to play with better than any thing. I could catch a little dog, take him on my knee, and hug him in my arms. A bird affords me no pleasure; he perches a little while on my finger, then flies away, and there is no catching him again: but a little dog, oh! what pleasure . . ."

I shall never forget the poor *Religieuse* in whose apartment I found a breeding cage of canary birds, nor forgive myself for having burst into a fit of laughter at the discovery. It was, alas! the suggestion of Nature: and who can resist what Nature suggests? This mystic wandering of religious minds, this celestial

...her charms. ...e beloved object, ...g passion, ...favourabl...
in the *Confessions* Who does not recollect to reflect in So...
Madame de Luxemberg, of Rousseau, the story relat...
presence of his mistress, of a lover who quitted...
pleasure of writing to her, only that he might have...
dame de Luxemberg, that he wished he had been t...
man; and his wish was founded on a perfect knowled...
of the passion: for who has ever been in love, an...
does not know that there are moments when the pen i...
capable of expressing the fine feelings of the heart with...
much greater effect than the voice, with its miserable...
organ of speech. The tongue, even in its happiest...
...locution, is never so persuasive as the speaking...
...es, when lovers gaze with silent ecstacy on each...
...her's charms.

...overs not only express, but feel their passion with
...er ecstacy and happiness in Solitude than in any
...r situation. What fashionable lover ever painted
...assion for a lovely mistress with such laconic ten-
...ss and effect, as the village Chorister of Hanover
... the death of a young and beautiful country girl
...hom he was enamoured, when, after erecting, in
...netery of the cathedral, a sepulchral stone to
...nory, he carved, in an artless manner, the figure
...ming rose on its front, and inscribed ...
...ords: "*C'est ainsi qu'elle* ...
...at the feet of ...

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y of the cathedral, a sepulch...
he carved, in an ar...

on my face. Rising before the break of day, with trembling limbs, from my disordered bed, and hastily leaving my house, where every thing created alarm I climbed to the summit of the rocks, and ran wildly through the woods, casting my eyes incessantly on every side, to see if the form which had haunted my repose, still pursued me. Alas! I could find no asylum. Places the most sequestered, where I fondly flattered myself that I should be alone, presented her continually to my mind; and I beheld her sometimes issuing from the hollow trunk of a tree, from the concealed source of a spring, or from the dark cavity of a broken rock. Fear rendered me insensible, and I neither knew what I did, or where I went."

Solitude affords no remedy to an imagination subject to be thus violently perturbed, and therefore Ovid has, with great propriety, said,

"But Solitude must never be allow'd;
A lover's ne'er so safe as in a crowd;
For private places private grief increase;
What haunts you there, in company will cease:
If to the gloomy desert you repair,
Your mistress' angry form will meet you there."

Petrarch, from the very commencement of his passion, felt the inutility of attempting to fly from love. Rocks and forests afforded no comfort to his wounded heart. Love pursued his steps through every haunt however savage and forlorn. The pure and limpid stream of Vaucluse, and the umbrageous woods which almost concealed the decorated dale in which the stream arose, appeared to him the only place likely to abate the fierceness of those fires which consumed his heart. The most frightful deserts, the deepest forests, the most inaccessible mountains, were to him the most agreeable abodes. But love accompanied him wherever he went, prevented his repose, and drove his soul back to Avignon.

Solitude also is equally adverse to the happiness

that all she does is right, establishes for herself and her lover a new gospel, and a new system of morality.

A lover, separated, perhaps, for ever, from a mistress who has made the most important sacrifices to his happiness; who was his only consolation in affliction, his only comfort in calamity; whose kindness supported his sinking fortitude; who remained his faithful and his only friend in dire adversity and domestic sorrow; seeks, as his sole resoure, a slothful Solitude. Nights passed in sleepless agonies; a distaste of life, a desire of death, an abhorrence of all society, and a love of dreary seclusion, drive him, day after day, wandering, as chance may direct, through the most solitary retirements, far from the hated traces of mankind. Were he, however, to wander from the Elbe to the lake of Geneva; were he to seek relief in the frozen confines of the North, or the burning regions of the West, to the utmost extremities of earth or seas, he would still be like the hind described by Virgil:

on my fancy. Rising before the break of day trembling from my disordered bed, and leaving my ..., where every thing created I climbed to the summit of the rocks, and ru through the woods, casting my eyes incessan every side, to see if the form which had haun repose, still pursued me. Alas! I could find no Places the most sequestered, where I fondly myself that I should be alone, presented her ally to my mind; and I beheld her, sometimes from the hollow trunk of a tree, from the co source of a spring, or from the dark cavity broken rock. Fear rendered me insensible, neither knew what I did, or where I went."

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Petrarch, from the very commencement of h sion, felt the inutility of attempting to fly fro

of a lover, when the passion is not founded on principles of the purest virtue; for the imagination, indulging itself without restraint, foments the secret inclination of the senses, introduces the most voluptuous ideas, animates every desire, and inflames the heart. In such a state, the presence of the beloved object cannot, when the mind is vicious, be indulged without the greatest danger: but in a virtuous breast, when, by too fondly indulging the imagination in Solitude, the passion even takes a criminal turn in the heart, the presence of the beloved object, instead of being dangerous, subdues and destroys every forbidden desire. Absence, indeed, removes the idea of danger, and the lover's mind moves boldly on in all the flattering fancies of an agreeable and inspiring illusion, until the passion acquires a dangerous tendency in his breast.

The heart of Petrarch was frequently stimulated by ideas of voluptuous pleasure, even among the rocks of [redacted]

The tranquillity of Solitude, however, may, to a mind disposed to resign itself with humility to all the dispensations of heaven, be found not disadvantageous to the perturbations of love. A lover whom death has bereaved of the dear object of his affection, seeks only those places which his favourite inhabited; considers every other as desert and forlorn; and expects that death alone is able to stop the torrent of his tears. Such an indulgence of sorrow, however, cannot be called a resignation to the will of God. A lover of this description is attached solely to the irrecoverable object of his increasing sorrows. His distracted mind fondly hopes that she may still return; he thinks he hears her soft enchanting voice in every breeze; he sees her lovely form approaching, and opens his expecting arms to clasp her once again to his still throbbing breast. But he finds, alas! his hopes are vain: the fancy-breathing form eludes his grasp, and convinces him that the delightful vision was only the light and love-formed phantom of his sorrow-sickened mind.

..., have long fix
...ed shade, and lost all hope
...ured, before his mind can again exert i
or make any effort to counteract the feeli
heart, and regain his former tranquillity. I
from the constant exertion of sound reason
philosophy that the cure of this disease can be
ed.

It must afford infinite pleasure to ever
sophic mind, to reflect on the victory which t
tuous Petrarch gained over the passion that a
his heart. During his retreat into Italy from lo
Laura, his friends in France used every endeav
induce him to return. One of them wrote to h
"What dæmon possesses you!—How could you
country in which you indulged all the propens
f youth, and where the graceful figure which you
erly adorned with so much care. procured you
ibounded admiration!—How can you live thus
d from Laura, whom you love with so much ten
ss, and whose heart is so deeply afflicted by
ence?"

etrarch replied: "Your anxiety is vain: I a
ed to continue where I am. I ride here safe
or; and all the hurricanes of eloquence
me from it. How the...

to your flattering observations, I should again throw myself into the snares of love, again put on a yoke which so severely galled me!—The natural levity of youth apologizes, in some degree, for the indiscretions it creates; but I should despise myself, if I could now be tempted to revisit either the bower of love or the theatre of ambition. Your suggestions, however, have produced a proper effect; for I consider them as the oblique censures of a friend upon my past misconduct. The solicitudes of the gay and busy world no longer disturb my mind; for my heart has tenaciously rooted all its fibres in this delightful Solitude, where I rove at large, free and unconstrained, without inquietude or care. In summer I repose upon the verdant turf beneath the shade of some embowering tree, or saunter along the enamelled borders of a cool, refreshing stream. At the approach of autumn I seek the woods, and join the Muses' train. This mode of life is surely preferable to a life at court, where nothing but disgusting jealousies and corroding cares exist. I have now, in short, no wish, except that, when death relieves me both from pleasure and from pain, I may recline my head upon the bosom of a friend, whose eyes, while he performs the last office of closing mine, will drop a deploring tear upon my departing spirit, and

by the sincerest affection, and the closest friendship, every thing that is said or done, every wish, and every event, becomes mutually important. No jealous fear, no envious stings, disturb their happiness; faults are pointed out with cautious tenderness and good nature; looks bespeak the inclinations of the soul; every wish and every desire is anticipated; every view and intention assimilated; and, the sentiments of one conforming to those of the other, each rejoices with cordiality at the smallest advantage which the other acquires.

Thus it is that the Solitude which we share with an amiable object produces tranquillity, satisfaction, and heart-felt joy; and makes the humblest cottage a dwelling-place of the purest pleasure.

Love, in the shades of retirement, while the mind and the heart are in harmony with each other, inspires the noblest sentiments; raises the understanding to the highest sphere of intellect; fills the bosom with increased benevolence; destroys all the seeds of vice, and ameliorates and extends all the virtues. By its delightful influence the attack of ill-humour is resisted; the violence of our passions abated; the bitter cup of human affliction sweetened; all the injuries of the world alleviated; and the sweetest flowers plentifully strewed along the most thorny paths of life. Every unhappy sufferer, whether the malady be of the body or the mind, derives from this source extraordinary comfort and consolation. At a time, alas! when every thing displeased me, when every object was disgusting, when my sufferings had destroyed all the energy and vigour of my soul, when grief had shut from my streaming eyes the beauties of Nature, and rendered the whole universe a dreary tomb, the kind attentions of a *wife* were capable of conveying a secret charm, a silent consolation to my mind. Oh! nothing can render the bowers of retirement so serene and comfortable, or can so sweetly soften all our woes, as a conviction that *woman* is not indifferent to our fate.

Solitude, it is true, will not completely heal every wound which this imperious passion is capable of in-

flicting on the human heart; but it teaches us to endure our pains without wishing for relief, and enables us to convert them into soft sorrow and plaintive grief.

Both sexes in early youth, but particularly females from fifteen to eighteen years of age, who possess high sensibilities, and lively imaginations, generally feel, during the solitude of rural retirement, a soft and pleasing melancholy, when their bosoms begin to heave with the first propensities of love. They wander every where in search of a beloved object, and sigh for one alone, long before the heart is fixed in its affection, or the mind conscious of its latent inclination. I have frequently observed this disposition unaccompanied by any symptom of ill health. It is an original malady. Rousseau felt its influence at Vevai, upon the borders of the lake of Geneva. "My heart," says he, "rushed with ardour from my bosom into a thousand innocent felicities; and, melting into tenderness, I sighed and wept like a child. How frequently, stopping to indulge my feelings, and seating myself on a piece of broken rock, did I amuse myself with seeing my tears drop into the stream!"

Retirement, however, is not equally favourable to every species of affliction. Some bosoms are so exquisitively alive to the sense of misfortune, that the indelible remembrance of the object of their affection preys upon their minds: the reading of a single line written by the hand they loved, freezes their blood; the very sight of the tomb which has swallowed up the remains of all their soul held dear, is intolerable to their eyes. On such beings, alas! the heavens smile in vain: to them the new born flowers and the twittering groves, proclaiming the approach of spring, and the regeneration of vegetable nature, bring no charms: the garden's variegated hues irritate their feelings: and the silent retreats, from which they once expected consolation, only increase their pains. Such refined and exquisite feelings, the offspring of warm and generous passions, are real misfortunes; and the malady they

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tion assimilated; and, the sentiments of one
to those of the other, each rejoices with c
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anger, which men silently manifest by looks and gestures, and weak minds ordinarily reveal by a shower of complaints. A grumbler is never further from his proper sphere than when he is in company; Solitude is his only asylum. Ill-humour is an uneasy and insupportable condition, which the soul frequently falls into when soured by a number of those petty vexations which we daily experience in every step of our progress through life; but we need only to shut the door against improper and disagreeable intrusions, to avoid this scourge of happiness.

Vexations, indeed, of every kind, are much sooner quieted in the silence of retirement than in the noise of the world. A cheerful disposition, a placid temper, and well-regulated passions, will prevent worldly vexations from interrupting our happiness. By these attainments, the deepest melancholy, and most settled uneasiness of life, have been frequently banished from the heart. It is true, that the progress in this case is much more rapid in women than in men. The mind of a lively female flies immediately to happiness, while that of a melancholy man still creeps on with pain; the yielding bosoms of the fair are easily elevated or depressed. These effects, it is true, may be produced by means less abstracted than Solitude; by any thing that strikes the senses, and penetrates the heart. Men, on the contrary, augment the disease, and fix it more firmly in the bosom, by brooding over its cause and consequences, and are obliged to apply the most efficacious remedies, with unshaken constancy, to effect a cure; for feeble prescriptions are, in such cases, of no avail. The only chance, indeed, of success, is by exerting every endeavour to place the body under the regimen of the mind. Vigorous minds frequently banish the most inveterate evils, or form a powerful shield against all the darts of fate, and, by braving every danger, drive away those feelings by which others are irritated and destroyed; they boldly turn their eyes from what things are, to what they ought to be; and with determined resolution sup-

characters
... misfortune in its utmost
...ent, but they soften its acuteness by yie
natural mildness of their dispositions: they
the fatal tomb the weeping willow and the
rose; they erect *mausolea;* compose func
and render the very emblems of death th
consolation. Their hearts are continually
by the idea of those whom their eyes dep
they exist under the sensations of the truest
sincere sorrow, in a kind of middle state betw
and heaven. This species of sorrow is of the
kind. Far be it from me to suppose it in t
degree affected. But I call such character
mourners; because, from the very frame and
of their constitutions, grief does not destroy th
gy of their minds, but permits them to find cons
in those things which, to minds differently constr
would create aversion. They feel a heavenly
pursuing employments which preserve the men
those who are the subjects of their sorrow.

Solitude will enable the heart to vanquish th
painful sense of adversity, provided the mind w
nerously lend its aid, and fix its attention to a di
object. If men think there is any misfor
which they have no other ...
death they ...

CHAP. IV.

The General Advantages of Retirement.

RETIREMENT engages the affections of men whenever it holds up a picture of tranquillity to their view.

The doleful and monotonous sound of the clock of a sequestered monastery, the silence of Nature in a still night, the pure air on the summit of a high mountain, the thick darkness of an aged forest, the sight of a temple fallen into ruins, inspire the soul with a soft melancholy, and banish all recollection of the world and its concerns.

The man who cannot hold a friendly correspondence with his own heart; who derives no comfort from the reflections of his mind; who dreads the idea of meditation, and is fearful of passing a single moment with himself, looks with equal dread on Solitude and on Death. He endeavours to enjoy all the voluptuousness which the world affords; drains the pernicious cup of pleasure to its dregs; and, until the dreadful moment approaches when he beholds his nerves shattered, and all the powers of his soul destroyed, has not the courage to make the delayed confession, "I am tired of the world and all its idle follies!"

The legions of fantastic fashions to which a man of pleasure is obliged to sacrifice his time, impair the rational faculties of his mind, and destroy the native energies of his soul. Forced continually to lend himself to the performance of a thousand little trifles, a thousand mean absurdities, he becomes by habit frivolous and absurd. The face of things no longer wears its true and genuine aspect; and his depraved taste loses all relish for rational entertainment or substantial pleasure. The infatuation seizes on his brain, and his corrupted heart teems with idle fancies and vain imaginations.

... in gaming, feasting, and
while those who are fond of Solitude feel,
sciousness of its advantages, no enjoymen
those its peaceful shades afford.

I now conclude my reflections upon the
of Solitude to *the Heart*. May they give gr
rency to useful sentiments, to consolatory t
contribute in some degree to diffuse the enjo
a happiness which is so much within our reach

The wise man, in the midst of the most tumultuous pleasures, frequently retires within himself, and silently compares what he might do with what he is doing. Surrounded by, and even when accidentally engaged in, the excesses of intoxication, he associates only with those warm and generous souls whose highly elevated minds are drawn toward each other by the most virtuous inclinations and sublime sentiments. The silent retreat of the mind within itself, has more than once given birth to enterprizes of the greatest importance and utility; and it is not difficult to imagine, that some of the most celebrated actions of mankind were first inspired among the sounds of music, or conceived amidst the mazes of the dance. Sensible and elevated minds never commune more closely with themselves than in those places of public resort in which the low and vulgar, surrendering themselves to illusion and caprice, become incapable of reflection, and blindly suffer themselves to be overwhelmed by the surrounding torrent of folly and distraction.

The unceasing pursuit of sensual enjoyment is merely a mean used by the votaries of worldly pleasure, of flying from themselves: they seize with avidity upon any object that promises to occupy the present hour agreeably, and provide entertainment for the day that is passing over their heads. To such characters the man who can invent hour after hour new schemes of pleasure, and open day after day fresh sources of amusement, is a valuable companion indeed: he is their best, their only friend. Are then these lazy and luxurious votaries of sensual pleasures destitute of those abilities which might prevent this sacrifice of time, and, if properly exerted, afford them relief? Certainly not. But, having been continually led from object to object in the pursuit of pleasure, the assistance of others has habitually become the first want and greatest necessity of their lives: they have insensibly lost all power of acting for themselves, and depend, for every object they see, for every sensation they feel, for every sentiment they entertain, on those by whom

The inevitable consequences of this ardent pursuit of entertainments and diversions are languor and dissatisfaction. He has drained the cup of pleasure to the last drop, who is at length obliged to confess that all his hopes are fled; who finds disappointment and disgust mingled with every enjoyment; who feels astonished at his own insensibility, and who no longer possesses the magic of the enchantress, imagination, to gild and decorate the scene, calls in vain to his assistance the daughters of Sensuality and Intemperance: their caresses can no longer delight his dark and melancholy mind: the soft and syren song of luxury no longer can dispel the cloud of discontent that hovers round his head.

Behold that debilitated weak old man running after pleasures he canno longer enjoy. The airs of gayety which he affects render him ridiculous: his attempts to shine expose him to derision; his endeavours to display the wit and eloquence of youth betray him into the garrulity of old age. His conversation filled with

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. ... ridiculous only t
... the opportunity of partaking in t
am of a different opinion. Returning one S
Trianon to Versailles, I perceived at a dista
ber of people assembled upon the terrace
tle; and, on a nearer approach, I beheld
Fifteenth surrounded by his court, at the v
his palace. A man very richly dressed, wi
pair of branching antlers fastened on his he
they called the stag, was pursued by about
others who composed the pack. The pursuec
pursuers leaped into the great canal, scraml
again, and ran wildly round and round, amidst
clamations of the assembly, who loudly clappe
hands to testify their delight, and to encoura
diversion. "What can all this mean?" said
French gentleman who stood near me. "Sir,"
plied, with a very serious countenance, "it is t
entertainment of the court." The most obscu
indigent individuals may certainly be much h
an these masters of mankind with their mela
ives and miserable entertainments.

"But all, alas! would into fame advance,
From fancied merit in this idle da-
The tavern. ...

Fools gaze and envy; envy darts a sting
Which makes a swain as wretched as a king."

Direful condition! Is there then no occupation whatsoever, no useful employment, no rational recreation sufficiently high and dignified for such characters?—Are they reduced to the melancholy condition of not being able to perform one good and virtuous action during the intervals of suspended pleasure? Can they render no services to friendship, to their country, to themselves? Are there no poor and miserable beings, to whose bosoms they might afford charitable comfort and relief? Is it, in short, impossible for such characters in any way to improve themselves in wisdom or in virtue?

The powers of the human mind are of greater extent than is generally imagined. He who, either from taste or necessity, exercises them frequently, soon finds that the highest felicities of which our nature is capable reside entirely within ourselves. The wants of life are, for the greater part, merely artificial; and although sensual objects contribute most efficaciously to our happiness and delight, it is not because they are indispensably necessary for this purpose, but because they have been rendered desirable by habit; and, from

[redacted]

men of distinguished merit, whom we should not otherwise have had an opportunity of knowing; and meet with women of amiable qualities, and irreproachable conduct, whose refined conversation ravishes the ear with a delight equal to that with which their exquisite beauty captivates the heart. But by what a number of painful sensations must the chance of receiving these pleasures be purchased! Those whom reason or disgust restrain from mixing in the idle dissipations of life, cannot see without a sigh, the gay conceit, the airy confidence, the blind arrogance, and the bold loquacity, with which these votaries of worldly pleasure proclaim a felicity which is almost invariably deceitful; nor observe without a sigh, the extravagant joy of so many great men, the absurd airs of so many old dowagers, and the ridiculous fopperies of so many greyheaded children.

> "What numbers here through love of pleasure strive
> To seem the most transported things alive!

has once felt its pleasures, is more terrible than death. So sudden a transition from the highest happiness to the deepest misery overpowers the mind. No kind friend appears to assuage our sufferings, or seems capable of forming an adequate idea of our distress. The pangs, indeed, which such a loss inflicts, cannot be conceived, unless they have been felt. The only consolation of the unhappy sufferer is to live in Solitude, and his only wish to die alone. But it is under circumstances like these that Solitude enjoys its greatest triumph, and the afflicted sufferer receives the greatest benefits; for there is no sorrow, however great, no pang, however powerful, that it will not, when wisely indulged, at first soften, and at length subdue. The remedy which Solitude "administers to a mind diseased," is slow and gradual; for the art of living alone requires so much experience, is subject to so many casualties, and depends so materially upon the temperament of the patient, that it is necessary we should attain a complete maturity before any great advantages can be derived from it. But he who is able to throw off the galling yoke of prejudice, and possesses a natural esteem and fondness for retirement, will not be embarrassed as to the choice he ought to make under such circumstances. Indifferent to external objects, and averse from the dissipations of the world, he will rely on the powers of his mind, and will never be less alone than when he is in the company of himself.

Men of genius are frequently condemned to employments as disagreeable to the turn and temper of their minds, as the most nauseous medicine must be to an empty stomach. Confined to toil on a dry and disgusting subject, fixed to a particular spot, and harassed by subordinate duties, they relinquish all expectation of tranquillity on this side the grave. Deprived of enjoying the common pleasures of nature, every object increases their disgust. "It is not for us," they exclaim, "that the youthful zephyrs call forth the budding foliage with their caressing breath; that the feathered choir chant in enlivening strains their rural

... of hope awakening it
...ppy pair, casting a retrospective gl
time passed, mutually exclaim with the tend
tions, "Oh the delights that we have alrea
enced!—Oh the joys that we have already
the tear of affliction steal down the cheek o
the other with affection wipes it tenderly awa
sorrows of one are felt with equal sensibilit
other: and what sorrow will not an interc
hearts so closely and affectionately united, c
subdue!—Day after day they communicate
other all they have seen, all that they have he
that they feel, and every thing that they know.
lies before them on his swiftest pinions. The
never tired of each other's company and convers
The only misfortune they fear, the greatest in
they can possibly experience, is the misfortune c
g separated by occasional absence or untimely d
But human happiness is continually exposed t
ruption. At the very moment, alas! whe
ly think ourselves the most secure, Fate,
len blow, strikes its unhappy victim even in
. All the pleasures of life then seem for
guished, every object alarms our mind ...
ice seems desert and ...

knives were separating the flesh from the bone; continually surrounded, in the course of my profession, with the most afflicting sorrows; it is not surprising that I should thank the Almighty with tears of gratitude, on experiencing even the relief which a confinement by indisposition procured. A physician, if he possesses sensibility, must, in his anxiety to relieve the sufferings of others, frequently forget his own. But, alas! how frequently must he feel all the horrors of his situation, when he is summoned to attend patients whose maladies are beyond the reach of medicine!—Under such circumstances, the indisposition which excuses my attendance, and leaves me the powers of thought, affords me comparatively a sweet repose; and, provided I am not disturbed by the polite interruptions of ceremonious visiters, I enjoy a pleasing solitude. One single day passed undisturbed at home in literary leisure, affords to my mind more real pleasure than all the circles of fashionable entertainment are able to bestow.

The fear of being alone is no longer felt either by the young or old, whenever the mind has acquired the power of employing itself in some useful or agreeable study. Ill humour may be banished by adopting a regular course of reading. Books, indeed, cannot be inspected without producing a beneficial effect, provided we always read with a pen or pencil in our hand and note down the new ideas that may occur, or the observations which confirm the knowledge we before possessed; for reading becomes not only useless, but fatiguing, unless we apply the information it affords either to our own characters, or to those of other men. This habit, however, may be easily acquired; and then books become one of the most safe and certain antidotes to lassitude and discontent. By this means a man becomes his own companion, and finds his best and most cheerful friend in his own heart.

Pleasures of this kind certainly surpass in a great degree all those which result merely from the indulgence of the senses. The pleasures of the mind, generally

...ing and penetrating...

If Solitude be capable of dissipating t... persons thus circumstanced, what may n... from its influence on those who are enal... at pleasure, to its friendly shades, and... other wish than to enjoy pure air and do... ty! When Antisthenes was asked what philosophy had afforded him, he answer... *taught me to subdue myself."* Pope says, h... his head upon his pillow, without acknowl... the most important lesson of life is to lear... being happy within ourselves. And it see... that we shall all find what Pope looked for, w... is our content, and every thing about us, ev... dog and the cat, partakes of our affection.

It has, indeed, been truly observed by a ce... philosopher, that it is equally arrogant and er... to imagine, that man is capable, by his own ex... of reaching real felicity. He may, however, the natural disposition of his soul, chastise his curb his inclinations, ameliorate his sentiment... even subdue his passions: and thereby not only r... himself less sensible of the wants of life, but f... satisfaction under the most unt...

Health is certai...

the exe[illegible] of genius and reason to prevent them upon th[illegible] [illegible]ne power of the human mind and its inefficient [illegible]ctions; and languor will instantly disappear, [illegible] [illegible]anquillity, peace, and good humour prevail.

Thus advantage may in Solitude be attained and relished at every period of our lives; at the most advanced age, as well as during the vigour of youth. He who to an unbroken constitution joins a free and contented mind, and assiduously cultivates the powers of his understanding, will, if his heart be innocent, at all times enjoy the purest and most unalterable pleasures. Employment animates all the functions of the soul, and calls forth their highest energies. It is the secret consciousness which e[illegible]ry person of a lively imagination possesses, of the [illegible]wers of the mind, and the dignity they are capable [illegible]ttaining, that creates that noble anxiety and ard[illegible] which carries their efforts to the sublimest heig[illegible]. But if, either by duty or situation, we maintain too close an intercourse with society, if we are obliged, in spite of inclination, to submit to frivolous and fatiguing dissipations, it is only by quitting the tumult, and entering into silent meditation, that we feel that effervescence, that desire to break from bondage, to fly from past errors, and avoid in future every noisy and tumultuous pleasure.

The mind never feels with more energy and satisfaction that it lives, that it is rational, great, active, free, and immortal, than during those moments in which it excludes idle and impertinent intruders.

Of all the vexations of life, there are none so insupportable as those insipid visits, those annoying partialities, which occupy the time of frivolous and fashionable characters. "My thoughts," says Rousseau, "will only come when they please, and not when I choose:" and therefore the intrusions of strangers, or of mere acquaintances, were always extremely odious to him. It was for this reason alone that this extraordinary character, who seldom experienced an

speaking, signify sublime meditation, the profound deductions of reason, and the brilliant effusions of the imagination; but there are also others, for the perfect enjoyment of which neither extensive knowledge nor extraordinary talents are necessary. Such are the pleasures which result from active labour; pleasures equally within the reach of the ignorant and learned, and not less exquisite than those which result solely from the mind. Manual exertions, therefore, ought never to be despised. I am acquainted with gentlemen who understand the mechanism of their watches, who are able to work as painters, locksmiths, carpenters, and who are not only possessed of the tools and implements of every trade, but know how to use them. Such men never feel the least disquietude from the want of society, and are in general the happiest characters in existence.

Mental pleasures are within the reach of all persons who, free, tranquil, and affectionate, are contented with themselves, and at peace with their fellow-

vail.

Thus advantage may
relished at every
vanced age, as well as
He who to an
contented mind, and
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all times enjoy the
sures. Employment
soul, and calls forth
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imagination possesses,
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The mind
faction
free

hour of tranquillity, felt such indignation against the importunate civilities and empty compliments of common conversation, whilst he enjoyed the rational intercourse of sensible and well-informed minds with the highest delight. How frequently are the brightest beams of intellect obscured by associating with low and little minds! how frequently do the soundest understandings become frivolous, by keeping frivolous company! For, although those bright beams are immediate emanations from the Deity on the mind of man, they must be matured by meditation and reflection, before they can give elevation to genius, and consistency to character.

Virtues to which the mind cannot rise even when assisted by the most advantageous intercourse, are frequently the fruits of Solitude. Deprived for ever of the company and conversation of those whom we love and esteem, we endeavour to charm the dreary void by every effort in our power, but while Love

pressed. If the various and powerful hosts of knaves and fools are your enemies; if you have been injured in your property by injustice, or traduced in your fame by calumny, you must not fly for protection and redress to men of light and dissipated characters; for they are merely the organs of error, and the conduit pipes of prejudice.

The knowledge of ourselves is in Solitude more easily and effectually acquired than in any other situation; for we there live in habits of the strictest intimacy with our own bosoms. It is certainly possible for men to be deliberate and wise even amidst all the tumultuous folly of the world, especially if their principles be well fixed before they enter on the stage of life; but integrity is undoubtedly more easily preserved in the innocent simplicity of Solitude, than in the corrupted intercourses of society. In the world how many men please only by their vices! how many profligate villains, and unprincipled adventurers, of insinuating manners, are well received only because they have learnt the art of administering to the follies, the weaknesses, and the vices of others! The mind, intoxicated with the fumes of that incense which artful flattery is continually offering to it, is rendered incapable of justly appreciating the characters of men.

... may be; and
... the example of others, withou
pursuits which every one seems so hi
He will perceive, that almost all his t
tions are engendered by a base fear
arise from a servile complaisance to o
only seeks to flatter the vanities, and i
prices, of his superiors, and becomes the
minister of these men, without daring
the smallest contradiction, or hazard an
is likely to give them the least displeasure
with calm consideration, views this terrify
will feel, in the silent emotions of his hea
cessity of occasionally retiring into Solitud
ing society with men of nobler sentiments
principles.

Let every one, therefore, who wishes to
dignity, or live with ease, seek the retreat
tude, and enter into a friendly intercourse
own heart. How small a portion of true pl
with an enlightened understanding, will rend
ble and compliant! But in the mists of
dazzled by the intellectual glimmer of fa
every one mistakes the true path, and seeks
ness in the shades of darkness ...
of obscurity. Th...

more closely to men's business and bosoms. Who, alas! is there, that has not experienced its comforting influence in the keenest adversities of life? Who is there that does not seek relief from its friendly shades in the languors of convalescence, in the pangs of affliction, and even in that distressful moment, when death deprives us of those whose company was the charm and solace of our lives? Happy are they who know the advantages of a religious retirement, of that holy rest in which the virtues rivet themselves more closely to the soul, and in which every man, when he is on the bed of death, devoutly wishes he had lived.

But these advantages become more conspicuous, when we compare the manner of thinking which employs the mind of a solitary philosopher with that of a worldly sensualist; the tiresome and tumultuous life of the one with the ease and tranquillity of the other; the horrors which disturb the death bed of vice, with the calm sigh which accompanies the expiring soul of virtue. This is the awful moment in which we feel how important it is to commune morally with ourselves, and religiously with our Creator; to enable us to bear the sufferings of life with dignity, and the pains of death with ease.

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perceive that the Almighty was watching over them, even when they conceive themselves entirely abandoned: the happy then discover the vanity of those pleasures and amusements to which they surrendered themselves so implicitly during the intoxication of the world, and reflect seriously upon their misconduct; upon their present state and future destiny; and upon the modes most likely to conduct them to true felicity. How miserable should we be, were the Divine Providence to grant us every thing we desire! At the very instant when we conceive all the happiness of our lives annihilated, God, perhaps, is performing something extraordinary in our favour. Certain it is, that patience and perseverance will, in Solitude, convert the deepest sorrow into tranquillity and joy. Those objects which, at a distance, appear menacing, lose, on a nearer approach, their disagreeable aspect, and, in the event, frequently produce the most agreeable pleasures. He who tries every expedient, who boldly opposes himself to every difficulty,

away. Those only who enjoy robust health can exclaim, "Time is my own;" for he who labours under continual sickness and suffering, and whose avocations depend on the public necessity or caprice, can never say that he has one moment to himself. He must watch the fleeting hours as they pass, and seize an interval of leisure when and where he can. Necessity, as well as reason, convinces him that he must, in spite of his daily sufferings, his wearied body, or his harassed mind, firmly resist his accumulating troubles; and, if he would save himself from becoming the victim of dejection, he must manfully combat the difficulties by which he is attacked. The more we enervate ourselves, the more we become the prey of ill health; but determined courage, and obstinate resistance, frequently renovate our powers; and he who, in the calm of Solitude, vigorously wrestles with misfortune, is, in the event, sure of gaining the victory.

The influence of the mind upon the body is a consolatory truth to those who are subject to constitutional complaints. Supported by this reflection, the effects of reason continue unsubdued; the influence of religion maintains its empire; and the lamentable truth, that men of the finest sensibility, and most cultivated understanding, frequently possess less for-

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pressure of sickness and sorrow. Gellert, who, by his mild, agreeable, and instructive writings, has become the preceptor of Germany, certainly found, in this interesting occupation, the secret remedy against melancholy. Mendelsohn, at an age far advanced in life, and not, in general, subject to dejection, was for a long time oppressed by an almost inconceivable derangement of the nervous system; but, by submitting with patience and docility to his sufferings, he still maintains all the noble and high advantages of youth. Garve, who was for several years unable to read, to write, or even to think, has since produced his treatise upon Cicero, in which this profound writer, so circumspect in all his expressions, that he appears hurt if any improper word escapes his pen, thanks the Almighty, with a sort of rapture, for the weakness of his constitution, because it had taught him the extraordinary influence which the powers of the mind have over those of the body.

Solitude is not merely desirable, but absolutely necessary, to those characters who possess sensibilities too quick, and imaginations too ardent, to live quietly in the world, and who are incessantly inveighing against men and things. Those who suffer their minds to be subdued by circumstances which would scarcely produce an emotion in other bosoms; who complain of the severity of their misfortunes on occasions which others would not feel; who are dispirited by every occurrence which does not produce immediate satisfaction and pleasure; who are incessantly tormented by the illusion of fancy; who are unhinged and dejected the moment prosperity is out of their view; who repine at what they possess, from an ignorance of what they really want; whose minds are for ever veering from one vain wish to another; who are alarmed at every thing, and enjoy nothing; are not formed for society, and, if Solitude have no power to heal their wounded spirits, are certainly incurable.

Men who in other respects possess rational minds and pious dispositions, frequently fall into low spirits

and despair; but it is in general almost entirely their own fault. If it proceed, as is generally the case, from unfounded fears; if they love to torment themselves and others on every trivial disappointment or slight indisposition; if they constantly resort to medicine for that relief which reason alone can bestow; if they fondly indulge, instead of repressing, these idle fancies; if, after having endured the most excruciating pains with patience, and supported the greatest misfortunes with fortitude, they neither can nor will learn to bear the puncture of the smallest pin, or those trifling adversities to which human life is unavoidably subject; they can only attribute their unhappy condition to their own misconduct; and, although they might, by no very irksome effort of their understandings, look with an eye of composure and tranquillity on the multiplied and fatal fires issuing from the dreadful cannon's mouth, will continue shamefully subdued by the idle apprehensions of being fired at by pop-guns.

All these qualities of the soul, fortitude, firmness, and stoic inflexibility, are much sooner acquired by silent meditation than amidst the noisy intercourse of mankind, where innumerable difficulties continually oppose us; where ceremony, servility, flattery, and [redacted]

selves, the visitations of the Almighty, when he chastises us with affliction, humbles our presumptuous pride, disappoints our vain conceits, restrains the violence of our passions, and makes us sensible of our inanity and weakness, are received with composure, and felt without surprise. How many important truths do we here learn, of which the worldly minded man has no idea! Casting the eye of calm reflection on ourselves, and on the objects around us, how resigned we become to the lot of humanity! How different every object appears! The heart expands to every noble sentiment; the bloom of conscious virtue brightens on the cheek; the mind teems with sublime conceptions; and, boldly taking the right path, we at length reach the bowers of innocence, and the plains of peace.

On the death of a beloved friend, we constantly feel a strong desire to withdraw from society; but our worldly acquaintances unite in general to destroy this laudable inclination. Conceiving it improper to mention the subject of our grief, our companions, cold and indifferent to the event, surround us, and think their duties sufficiently discharged by paying the tributary visit, and amusing us with the current topics of the town. Such idle pleasantries cannot convey a balm of comfort into the wounded heart.

When I, alas! within two years after my arrival in Germany, lost the lovely idol of my heart, the amiable companion of my former days, I exclaimed a thousand times to my surrounding friends, "*Oh! leave me to myself!*" Her departed spirit still hovers round me; the tender recollection of her society, the afflicting remembrance of her sufferings on my account, are always present to my mind. What mildness and affability! Her death was as calm and resigned as her life was pure and virtuous. During five long months the lingering pangs of dissolution hung continually around her. One day, as she reclined upon her pillow, while I read to her "*The Death of Christ,*" by Rammler, she cast her eyes over the page, and silently pointed out to me the following passage; "My breath grows

weak, my days are shortened, my heart is full of affliction, and my soul prepares to take its flight." Alas! when I recall all those circumstances to my mind, and recollect how impossible it was for me to abandon the world at that moment of anguish and distress, when I carried the seeds of death within my bosom; when I had neither fortitude to bear my afflictions, nor courage to resist them, while I was yet pursued by malice, and traduced by calumny: I can easily conceive, in such a situation, that my exclamation might be, "*Leave me to myself.*" To a heart thus torn by too rigorous a destiny from the bosom that was opened for its reception; from a bosom in which it fondly dwelt; from an object that it dearly loved, detached from every object, at a loss where to fix its affection or communicate its feelings, Solitude alone can administer comfort.

The rich and the poor, the happy and the miserable, the healty and the sick, in short, all descriptions of persons, whatever may be their stations or their circumstances in life, will experience infinite advantages in a religious retirement from the world. It is not, alas! in the temples of pleasure, in those meetings where every one drains the cup of folly to its lowest dregs, in those coteries where vulgar gayety resorts, in brilliant assemblies, or at luxurious boards, that the mind acquires those refined and exalted notions which restrain the sensual appetites, ennoble the pleasures of life, bring futurity to view, and banish, from a short and transitory existence, an inordinate fondness for the dissipations of the world. It is in Solitude alone that we are capable of adverting our eyes from those dangerous scenes, and casting them toward the celestial Providence which protects us. It is only during the silent hour of pious meditation that we recur to the consolatory idea, to the bland and satisfactory sentiment, that the eye of the Almighty is forever tenderly viewing the actions of his creatures, kindly superintending all our concerns, and,

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su thought the happiness of supreme felicit
In this holy meditation we hope ultimat
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Solitude, when it has ripened and pre
tender and humane feelings of the heart, an
in the mind a salutary distrust of our va
and boasted abilities, may be considered
brought us nearer to God. Humility is the fir
we learn from reflection, and self distrust
proof we give of having obtained a knowledge
selves. When, in attending the duties of my
sion, I behold, on the bed of sickness, the al
the soul to oppose its impending dissolution, an
cover, by the increasing torments of the patien
rapid advances of death; when I see the unhapp
ferer extend his cold and trembling hands to than
Almighty for the smallest mitigation of his pains;
I hear his utterance checked by intermingled gro
and view the tender looks, the silent anguish, of
attending friends; all my fortitude abandons me;
heart bleeds; and I tear myself from the sorrow
scene, only to pour my tears more freely o
lamentable lot of humanity to
hose medical ...

Who scarce can think it possible I live?
Alive by miracle! if I am still alive,
Who long have buried what gives life to live."

The wisdom that teaches us to avoid the snares of the world, is not to be acquired by the incessant pursuit of entertainments; by flying, without reflection, from one party to another; by continual conversation on low and trifling subjects; by undertaking every thing and doing nothing. "He who would acquire *true wisdom*," says a celebrated philosopher, "must learn to live in Solitude." An uninterrupted course of dissipation stifles every virtuous sentiment. The dominion of reason is lost amidst the intoxications of pleasure; its voice is no longer heard; its authority is no longer obeyed: the mind no longer strives to surmount temptations; but instead of shunning the perils which the passions scatter in our way, we run eagerly to find them. The idea of God, and the precepts of his holy religion, are never so little remembered as

The pious disposition which a zealous devotion to God engenders in Solitude, may, it is true, in certain characters, and under particular circumstances, degenerate into the gloom of superstition, or rise into the phrenzy of fanaticism; but these excesses soon abate; and, compared with that fatal supineness which extinguishes every virtue, are really advantageous.—The sophistry of the passions is silent during the serious hours of self examination, and the perturbations we feel on the discovery of our errors and defects, is converted, by the light of a pure and rational faith, into happy ease and perfect tranquillity. The fanatic enthusiast presents himself before the Almighty much oftener than the supercilious wit, who derides an holy religion, and calls piety a weakness. Philosophy and morality become in Solitude the hand maids of religion, and join their powers to conduct us into the bowers of eternal peace. They teach us to examine our hearts, and exhort us to guard against the dangers of fanaticism. But if virtue cannot be instilled into the soul

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sentiments of a solitary man, who has passed his life in pious conference with God, to those which occupy a worldly mind, forgetful of its Creator, and sacrificing its dearest interests to the enjoyment of the moment: compare the character of *a wise man*, who reflects in silence on the importance of eternity, with that of *a fashionable being*, who consumes all his time at ridottos, balls, and assemblies; and we shall then perceive that Solitude, dignified retirement, select friendships, and rational society, can alone afford true pleasure, and give us what all the vain enjoyments of the world will never bestow, consolation in death, and hope of everlasting life. But the bed of death discovers most clearly the difference between *the just man*, who has quietly passed his days in religious contemplation, and *the man of the world*, whose thoughts have only been employed to feed his passions and gratify his desires. A life passed amidst the tumultuous dissipations of the world, even when unsullied by the commission of any positive crime, concludes, alas! very differently from that which has been spent in the bowers of Solitude, adorned by innocence, and rewarded by virtue.

But, as example teaches more effectually than precept, and curiosity is more alive to recent facts than remote illustrations, I shall here relate the history of a man of family and fashion, who a few years since shot himself in London; from which it will appear, that men possessed even of the best feelings of the heart, may be rendered extremely miserable, by suffering their principles to be corrupted by the practice of the world.

The Honourable Mr. Damer, the eldest son of Lord Milton, was five-and-thirty years of age when he put a period to his existence by means perfectly correspondent to the principles in which he had lived. He was married to a rich heiress, the daughter-in-law of General Conway. Nature had endowed him with extraordinary talents; but a most infatuated fondness for excessive dissipation obscured the brightest faculties of his mind, and perverted many of the excellent quali-

ties of the heart. His houses, his carriages, his horses, and his liveries, surpassed in splendour and magnificence every thing sumptuous and costly even in the superb and extravagant metropolis of Great Britain. The fortune he possessed was great; but the variety of lavish expenditures in which he engaged exceeded his income, and he was at length reduced to the necessity of borrowing money. He raised, in different ways, near forty thousand pounds, the greater part of which he employed with improvident generosity, in relieving the distresses of his less opulent companions; for his heart overflowed with tenderness and compassion; but this exquisite sensibility, which was ever alive to the misfortunes of others, was at length awakened to his own embarrassed situation; and his mind driven, by the seeming irretrievable condition of his affairs, to the utmost verge of despair. Retiring to a common brothel, he sent for four women of the town, and passed several hours in their company with apparent good spirits and unencumbered

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guineas about him; but he sent her, with an apol
for his inability to comply immediately with her
quest, all he had, and soon after borrowed the rema
der of the money, and sent it to her without delay
This unhappy young man, shortly before the fatal
tastrophe, had written to his father, and disclosed
him the distressed situation he was in; and the nig
the very night on which he terminated his existen
his affectionate parent, the good Lord Milton, arri
in London, for the purpose of discharging all the de
and arranging the affairs, of his unhappy son. T
lived and died this destitute and dissipated man
How different from that life which the innocent li
or that death which the virtuous die!

I hope I may be permitted in this place to relate
story of a young lady whose memory I am extrem
anxious to preserve; for I can with great truth say
her, as Petrarch said of his beloved Laura, "the wo
was unacquainted with the excellence of her char
ter: for she was only known to those whom she
left behind to bewail her loss." Solitude was all
world she knew; for her only pleasures were th
which a retired and virtuous life affords. Submitt
with pious resignation to the dispensations of heav
her weak frame sustained, with steady fortitude, ev
affliction of mortality. Mild, good, and tender, she

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particular occasions that they ought to be called forth; for by making them too familiar, their real import is weakened, and the sense of those excellent qualities they express, in a great degree destroyed. Who would not blush to be called learned or humane, when he hears the most ignorant complimented on their knowledge, and "the well known humanity" of the most atrocious villain lavishly praised!

Men are, without doubt, more likely to become really virtuous in the bosom of rational Retirement, than amidst the corruptions of the world.

> Virtue, for ever frail as fair below,
> Her tender nature suffers in the crowd,
> Nor touches on the world without a stain.
> The world's infectious: few bring back at eve,
> Immaculate, the manners of the morn.
> Something we thought is blotted; we resolv'd,
> Is shaken; we renounc'd, returns again.
> Each salutation may let in a sin

weeks afterward put a period to his existence. During the few happy days we passed at Hanover, where she rendered herself universally respected and beloved, she amused herself by composing religious prayers, which were afterward found among her papers, and in which she implores death to afford her a speedy relief from her pains. During the same period she wrote also many letters, always affecting, and frequently sublime. They were couched in expressions of the same desire speedily to re unite her soul with the Author of her days. The last words that my dear, my beloved child uttered, amidst the most painful agonies, were these— "To-day I shall taste the joys of heaven!"

How unworthy of this bright example should we be, if, after having seen the severest sufferings sustained by a female in the earliest period of life, and of the weakest constitution, we permitted our minds to be dejected by misfortunes which courage might enable us to surmount! a female who, under the anguish of inexpressible torments, never permitted a sigh or complaint to escape from her lips, but submitted with silent resignation to the will of heaven, in hope of meeting with reward hereafter. She was ever active, invariably mild, and always compassionate to the miseries of others. But *we*, who have before our eyes the [redacted]

[redacted]

f suffering and sorrow; but the time will soon arrive, 'hen you will perceive yourselves in that happy state ı which the mind verges from earth, and fixes its at- ention on heaven. You will then enjoy a calm repose, e susceptible of pleasures equally substantial and sub- me, and possess, in lieu of tumultuous anxieties for fe, the serene and comfortable h pe of immortality. ;lessed, supremely blessed, is he who knows the value f retirement and tranquillity, who is capable of en- ›ying the silence of the groves, and al! the plea- ures of rural Solitude. The soul then tastes celestial elight even under the deepest impressions of sorrow nd dejection; regains its strength, collects new cou- age, and acts with perfect freedom. The eye then ›oks with fortitude on the transient sufferings of dis- ase; the mind no longer feels a dread of being alone; nd we learn to cultivate, during the remainder of our ıves, a bed of roses round even the tomb of death.

These reflections, upon the general advantages re-

[redacted]

CHAP. V.

The Question, whether it is easier to live virtuously in Solitude, or in the World? considered.

The virtues, when they are practised in society, are practised merely from a sense of duty. The clergy afford instruction to the ignorant, and consolation to the afflicted. The lawyers protect the innocent, and vindicate the injured. The physicians visit the sick, and administer relief to their complaints, whether real or imaginary; but not, as they would insinuate, from charitable feelings, and for the sake of humanity. Instruction, consolation, protection, and health, are in such cases afforded not from any particular bias of the heart toward their respective objects, but from a sense of duty which the professors of law, divinity, and physic, respectively entertain; a duty imposed upon them by their peculiar stations in society; and which it would be disgraceful in them not to perform. The words, "*your known humanity,*" words which always hurt my feelings, when they introduce the subjects of the letters I daily receive, are nothing but words of ceremony, a common falsehood, introduced by flattery, and supported only by custom. Humanity is a high and important virtue, founded on a nobleness of soul of the first species: and how is it to be known whether a man performs certain actions from this warm and generous motive, or from a cold sense of duty? Good works certainly do not always proceed from motives completely virtuous. The bosom of a man whose mind is constantly immersed in the corrupted currents of the world, is generally shut against every thing that is truly good; he may, however, sometimes do good without being virtuous; for he may be great in his actions, though little in his heart. Virtue is a quality much more rare than is generally imagined; and therefore the words *humanity, virtue, patriotism,* and many others of similar kinds, should be used with greater caution than they usually are in the intercourses of mankind. It is only upon

vexation, and ill-humour: Peace and happiness in
bit the bosoms of those who avoid the sources of imp
delight, and shed their benign and exhilarating
fluence on all around. He who shuns the conta
nated circle of vice, who flies from the insolent
haviour of proud stupidity, or prosperous villany, w
has discovered the vanity of worldly pursuits, and
emptiness of mundane pleasures, retires into priv
life with permanent content and joyful satisfaction

The pleasures of the world, when sacrificed in S
tude on the bright altar of untainted virtue, lose th
seeming splendour, and their fancied charms.

"I would rather shed tears myself than to m
others shed them," said a German lady to me one
without appearing conscious that it was almost imp
sible to say or do any thing more generous. A li
like this affords more real content to the heart than
the enjoyments of the world, which are only sough
consume the tedious irksome hours, and to drown

portion of the perturbed spirit of misanthropy ... our minds, and checks the benevolent effusions o... hearts, we cannot acquire, either on lofty mountai... in flowery plains, in dreary Solitude or in gay society, that divine content so essential to true felicity. Our retreat from the world must not be prompted by a hatred and malevolence against mankind: we must learn to shun the society of the wicked, without relinquishing our wishes for their felicity.

An essential part of the virtue we acquire in Solitude, arises from an ability to appreciate things according to their real value, without paying any regard to the opinion of the multitude. When Rome, after the conquest of the Pirates, removed Lucullus from the head of the army, in order to give the command of it to Pompey, and resigned by this act the government of the empire to the discretion of a single man, that artful citizen beat his breast as a token of grief at being invested with the honour, and exclaimed, "Alas! am I continually to be involved in endless troubles? How much happier should I have been had my name been unknown, or my merits concealed! Must I be eternally in the field of battle? Must my limbs never be relieved from this weight of armour? Shall I never escape from the envy that pursues me, and be able to retire with content and tranquillity to the enjoyment

Samnites arrived to offer him a large present of gold, he was found, seated in his chimney-corner, dressing turnips. The noble recluse refused the present, and gave the ambassadors this answer: "A man that can be satisfied with such a supper, has no need of gold; and I think it more glorious to conquer the owners of it, than to possess it myself."

The perfect happiness which Curius enjoyed in dressing this humble meal, may be truly envied by the greatest monarchs and most luxurious princes. It is a melancholy truth, but too well known to kings and princes, that under many circumstances they are deprived of real friends: and this is the reason why they ask the advice of many, and confide in none. Every man of candour, reflection, and good sense, pities the condition of virtuous sovereigns; for even the best of sovereigns are not totally exempt from fears and jealousies. Their felicity never equals that of a laborious and contented husbandman; their pleasures are neither

portion of the perturbed spirit of misanthropy sours our minds, and checks the benevolent effusions of our hearts, we cannot acquire, either on lofty mountains or in flowery plains, in dreary Solitude or in gay society, that divine content so essential to true felicity. Our retreat from the world must not be prompted by a hatred and malevolence against mankind: we must learn to shun the society of the wicked, without relinquishing our wishes for their felicity.

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SOLITUDE IN EXILE.

Ferdinand, Duke of Brunswick, and Marshal Bro and in the war between the Russians and the Turk Health and repose were sacrificed to the gratifica of his ambition and love of glory. During his ser in the Russian army, he fell under the displeasu the Empress, and was sent into exile. The calami condition to which persons exiled by this governn are reduced is well known; but this philosophic Pr contrived to render even a Russian banishment agr ble. While oppressed both in body and in min the painful reflection which his situation at first c ted, and reduced by his anxieties to a mere skeleto accidentally met with the little Essay written by Bolingbroke on the subject of Exile. He read i veral times, and, "in proportion to the numbe times I read," said the Prince, in the preface to elegant and nervous translation he made of this w "I felt all my sorrows and disquietudes vanish."

This Essay by Lord Bolingbroke upon Exile, masterpiece of stoic philosophy and fine writing.

CHAP. VI.

The Advantages of Solitude in exile.

The advantages of Solitude are not confined to rank, to fortune, or to circumstances. Fragrant breezes, magnificent forests, richly tinted meadows, and that endless variety of beautiful objects which the birth of spring spreads over the face of nature, enchant not only philosophers, kings, and heroes, but ravish the mind of the meanest spectator with exquisite delight. An English author has very justly observed, that "It is not necessary that he who looks with pleasure on the colour of a flower, should study the principles of vegetation; or that the Ptolemaic and Copernican systems should be compared, before the light of the sun can gladden, or its warmth invigorate. Novelty in itself is a source of gratification; and Milton justly observes, that to him who has been long pent up in cities, no rural object can be presented which will not delight or refresh some of his senses."

Exiles themselves frequently experience the advantages and enjoyments of Solitude. Instead of the world from which they are banished, they form in the tranquillity of retirement, a new world for themselves; forget the false joys and fictitious pleasures which they followed in the zenith of greatness, habituate their minds to others of a nobler kind, more worthy the attention of rational beings; and to pass their days with tranquillity, invent a variety of innocent felicities, which are only thought of at a distance from society, far removed from all consolation, far from their country, their families, and their friends.

But exiles, if they wish to ensure happiness in retirement, must, like other men, fix their minds upon some one object, and adopt the pursuit of it in such a way as to revive their buried hopes, or to excite the prospect of approaching pleasure.

Maurice, Prince of Isenbourg, distinguished himself by his courage during a service of twenty years under

courage against the ruinous and oppressive extortion of the publicans. These noble and spirited exertions, which he was prompted to make not only from his high sense of justice, but in the honourable discharge of the particular duties of his office, drew on him the indignation of the Equestrian Order, and excited the animosity of the faction which supported the interests of Marius. They induced the vile and infamous Apicius to become the instrument of his destruction. He was accused of corruption! and, as the authors and abettors of this false accusation sat as judges on his trial, Rutilius, the most innocent and virtuous citizen of the republic, was of course condemned; for, indeed, he scarcely condescended to defend the cause. Seeking an asylum in the East, this truly respectable Roman, whose merits were not only overlooked, but traduced, by his ungrateful country, was every where received with profound veneration and unqualified applause.—He had, however, before the term of his exile expired, an opportunity of exhibiting the just contempt he felt for the treatment he had received; for when Sylla earnestly solicited him to return to Rome, he not only refused to comply with his request, but removed his residence to a greater distance from his infatuated country.

Cicero, however, who possessed in an eminent degree all the rescources and sentiments which are necessary to render Solitude pleasant and advantageous, is a memorable exception to these instances of happy and contented exiles. This eloquent patriot, who had been publicly proclaimed, "*The Saviour of his Country*," who had pursued his measures with undaunted perseverance, in defiance of the open menaces of a desperate faction, and the concealed daggers of hired assassins, sunk into dejection and dismay under a sentence of exile. The strength of his constitution had long been impaired by incessant anxiety [illegible] and the terrors of banishment so oppre[illegible] *that* he lost all his powers, and became [illegible] melancholy into which it plunged him [illegible]

ble of adopting just sentiments, or pursuing spirited measures. By this weak and unmanly conduct he disgraced an event by which Providence intended to render his glory complete. Undetermined where to go, or what to do, he lamented, with effeminate sighs and childish tears, that he could now no longer enjoy the luxuries of his fortune, the splendour of his rank, or the charms of his popularity. Weeping over the ruins of his magnificent mansion, which Clodius levelled with the ground, and groaning for the absence of his wife Terentia, whom he soon afterward repudiated, he suffered the deepest melancholy to seize upon his mind: became a prey to the most inveterate grief; complained with bitter anguish of wants, which, if supplied, would have afforded him no enjoyment; and acted, in short, so ridiculously, that both his friends and his enemies concluded that adversity had deranged his mind. Cæsar beheld with secret and malignant pleasure, the man who had refused to act as his Lieutenant suffering under the scourge of Clodius. Pompey hoped that all sense of *his* ingratitude would be effaced by the contempt and derision to which a benefactor, whom he had shamefully abandoned, thus meanly exposed his character. Atticus himself, whose mind

objected to exile, [illegible] virtuous men. or, if they [illegible] not render them miserable. [illegible] of ice are cold and all [illegible] the good or the bad events [illegible] us, are felt according to [illegible] they, possess. They are [illegible] common accidents, and [illegible] thing but our vice or our weakness [illegible] pense neither felicity nor [illegible] operate with her. [illegible] the loss of an estate, would [illegible] of it; and those who deserve [illegible] which exile takes away, [illegible] they are deprived of them.

An *exile*, however, cannot [illegible] quietly away in rural delights and [illegible] except he has conscientiously discharged [illegible] which he owed to the world, and [illegible] of rectitude to future ages, which [illegible]

[redacted]

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"These instances," says Lord Bolingbroke, "shew, that as a change of place, simply considered, can render no man unhappy; so the other evils which are

objected to exile, either cannot happen to wise and virtuous men, or, if they do happen to them, cannot render them miserable. Stones are hard, and cakes of ice are cold, and all who feel them feel alike; but the good or the bad events which fortune brings upon us, are felt according to the qualities that we, not they, possess. They are in themselves indifferent and common accidents, and they acquire strength by nothing but our vice or our weakness. Fortune can dispense neither felicity nor infelicity, unless we co-operate with her. Few men who are unhappy under the loss of an estate, would be happy in the possession of it; and those who deserve to enjoy the advantages which exile takes away, will not be unhappy when they are deprived of them."

An *exile*, however, cannot hope to see his days glide quietly away in rural delights and philosophic repose, except he has conscientiously discharged those duties which he owed to the world, and given that example

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CHAP. VII.

The Ad[illegible] of Solitude in Old Age; and on the bed of Death.

The decline of life, and particularly the condition of *old age*, derive from Solitude the purest sources of uninterrupted enjoyment. Old age, when considered as a period of comparative quietude and repose, as a serious and contemplative interval between a transitory existence and an approaching immortality, is, perhaps, the most agreeable condition of human life: a condition to which Solitude affords a secure harbour against those shattering tempests to which the frail bark of man is continually exposed in the short, but dangerous voyage of the world; a harbour from whence he may securely view the rocks and quicksands which threatened his destruction, and which he has happily escaped.

Men are by nature disposed to investigate the various properties of distant objects, before they think of contemplating their own characters; like modern travellers, who visit foreign countries before they are acquainted with their own. But prudence will exhort the young, and experience teach the aged, to conduct themselves on very different principles; and both the one and the other will find that *Solitude and self examination* are the beginning and the end of true wisdom.

> O! lost to Virtue, lost to manly thought,
> Lost to the noble sallies of the soul!
> Who think it Solitude to be alone.
> Communion sweet; communion large and high!
> Our Reason, Guardian Angel, and our God:
> Then nearest these when others most remote;
> And all, ere long, shall be remote but these.

The levity of youth, by this communion large and high will be repressed, and the depression which some-

times accompanies old age entirely removed. An unceasing succession of gay hopes, fond desires, ardent wishes, high delights, and unfounded fancies, form the character of our early years; but those which follow are marked with melancholy and increasing sorrows. A mind, however, that is invigorated by observation and experience, remains dauntless and unmoved, amidst both the prosperities and adversities of life. He who is no longer forced to exert his powers, and who at an early period of his life, has well studied the manners of men, will complain very little of the ingratitude with which his favours and anxieties have been requited. All he asks is, that the world will let him alone: and having a thorough knowledge, not only of his own character, but of mankind, he is enabled to enjoy the comforts of repose.

It is finely remarked by a celebrated German, that there are political as well as religious Carthusians, and that both orders are sometimes composed of most

more. There did not perhaps at that time exist in any court a more profound statesman: he was intimately acquainted with all, and corresponded personally with some of the most celebrated Sovereigns of Europe. I never met with an observer who penetrated with such quick and accurate sagacity into the minds and characters of men, who formed such true opinions of the world, or criticized with such discerning accuracy the actions of those who were playing important parts on its various theatres. There never was a mind more free, more enlarged, more powerful, or more engaging; or an eye more lively and inquisitive. He was the man, of all others, in whose company I could have lived with the highest pleasure, and died with the greatest comfort. The rural habitation in which he lived was simple in its structure, and modest in its attire; the surrounding grounds and gardens laid out in the happy simplicity of nature; and his fare healthy and frugal. I never felt a charm more powerful than that which filled my bosom while I contemplated the happy Solitude of the venerable Baron de Schautenbach at Weteravia.

Rousseau, feeling his end approach, also passed the few remaining years of an uneasy life in Solitude. It was during old age that he composed the best and greater part of his admirable works; but, although he employed his time with judicious activity, his feelings had been too deeply wounded by the persecutions of the world, to enable him to find complete tranquillity in the bowers of retirement. Unhappily he continued ignorant of the danger of his situation, until the vexations of his mind, the disorders of his body, and his unpardonable neglect of health, had rendered his recovery impossible. It was not until he had been many years tormented by physicians, and racked by a painful malady, that he took up his pen; and his years increased only to increase the visible effect of his mental and corporeal afflictions, which at length became so acute, that he frequently raved wildly, or fainted away under the excess of his pains.

It is observed by one of our refined critics, that "all Rousseau wrote during his old age is the effect of madness." "Yes," replied his fair friend, with greater truth, "but he raved so pleasantly, that we are delighted to run mad with him."

The mind becomes more disposed to seek its "Guardian Angel and its God," the nearer it approaches the confines of mortality. When the ardent fire of youth is extinguished, and the meridian heat of life's short day subsides into the soft tranquillity and refreshing quietude of its evening, we feel the important necessity of devoting some few hours to pious meditation before we close our eyes in endless night; and the very idea of being able to possess this interval of holy leisure, and to hold this sacred communion with God, recreates the mind, like the approach of spring after a dull, a dreary, and a distressing winter.

Petrarch scarcely perceived the approaches of old-

my tem ent so warm, that neither the advance of year the most serious occupation, have power to conq e rebellious enemy by which I am incessantly a d. I should certainly become its victim, as I have frequently been, i ovidence did not protect me. On the approach pring, I take up arms against the flesh, and this moment struggling for my liberty against rous enemy."

A rural retreat, h ely or obscure, contributes to increase the fame of those great and noble characters who relinquish the world at an advanced period of their lives, and pass the remainder of their days in rational Solitude: their lustre beams from their retirement with brighter rays than those which shone around them in their earliest days, and on the theatre of their glory. "It is in Solitude, in exile, and on the bed of death," says Pope, "that the noblest characters of antiquity shone with the greatest splendour; it was then they performed the greatest services; for it was during those periods that they became useful examples to the rest of mankind." And Rousseau appears to have entertained the same opinion: "It is noble," says he, "to exhibit to the eyes of men an example of the life they ought to lead. The man who, when age or ill health has deprived him of activity, dares to resound from his retreat the voice of truth, and to announce to mankind the folly of those opinions which render them miserable, is a public benefactor. I should be of much less use to my countrymen, were I to live among them, than I can possibly be in my retreat. Of what importance can it be, whether I live in one place or another, provided I discharge my duties properly?"

A certain young lady of Germany, however, was of opinion that Rousseau was not entitled to praise. She maintained that he was a dangerous corrupter of the

Rousseau, whose writings are calculated to captivate the wicked, proves, by his story of the *Ruban Volé*, that he possesses a heart of the blackest dye. It is evident, from many passages in that publication, that it was vanity alone which guided his pen; and from many others, that he felt himself conscious he was disclosing falsehoods. There is nothing, in short, throughout the work, that bears the stamp of truth; and all it informs us of is, that Madame de Warens was the original from which he drew the character of Julia. These unjustly celebrated *Confessions* contain, generally speaking, a great many fine words, and but very few good thoughts. If, instead of rejecting every opportunity of advancing himself in life, he had engaged in some industrious profession, he might have been more useful to the world than he has been by the publication of his dangerous writings."

This incomparable criticism upon Rousseau merits preservation; for, in my opinion, it is the only one of its kind. The *Confessions* of Rousseau is a work cer-

monu... lepository, the idea of which conveys such ... apprehension to almost every mind. Pointin... t to the observation of her children, "Ought ... be proud or arrogant," says she, "when we here behold the tomb in which, after a few years, the poor remains of royalty must quietly repose?"

There are few men capable of thinking with so much sublimity. Every one, however, is capable of retiring, at least occasionally, from the corruptions of the world; and if, during this calm retreat, they shall happily learn to estimate their past days with propriety, and to live the remainder in private virtue and public utility, the tomb will lose its menacing aspect, and death appear like the calm evening of a fine and well-spent day.

> The man, how blest, who, sick of gaudy scenes,
> Is led by choice to take his favourite walk
> Beneath Death's gloomy, silent, cypress shades,
> Unpierc'd by Vanity's fantastic ray;
> To read his monuments, to weigh his dust,
> Visit his vaults, and dwell among the tombs!
> Forth from the tomb, as from an humble shrine,
> Truth, radiant Goddess! sallies on the soul,
> And puts Delusion's dusky train to flight;
> Dispels the mists our sultry passions raise,
> From objects low, terrestrial, and obscure,
> And shows the real estimate of things.

A religious disposition frequently mixes itself in retirement with the innocent and moral enjoyments of the heart, and promotes, by reciprocal effects, the highest pleasures of Solitude. A simple, virtuous, and tranquil life, prepares and prompts the mind to raise itself toward its God; the contemplation of the Divine Nature fills the heart with religious devotion; and the sublime effect of religion is tranquillity. When the mind is once touched with the true precepts of our holy religion, the vanities of the world lose their charms, and the bosom feels the miseries and torments of humanity with diminished anguish. All around is

calm and quiet. The tumultuous din of society appears like thunder rolling at a distance; and the pious recluse joyfully exclaims, in the words of the poet,

"Blest be that hand divine, which gently laid
My heart at rest beneath this humble shed.
The world's a stately bark on dang'rous seas,
With pleasure seen, but boarded at our peril;
Here, on a single plank, thrown safe ashore,
I hear the tumult of the distant throng,
As that of seas remote, or dying storms;
And meditate on scenes more silent still;
Pursue my theme, and fight the fear of Death.
Here, like a shepherd gazing from his hut,
Touching his reed, or leaning on his staff,
Eager Ambition's fiery chace I see;
I see the circling hunt of noisy men
Burst law's enclosure, leap the mounds of right,
Pursuing and pursued, each other's prey,

[redacted]

cepts, of our holy religion: such is the high rew life of simplicity and innocence bestows.

Religion's force divine is but display'd
In deep desertion of all human aid;
To succour in extremes is her delight,
And cheer the heart when terror strikes the s
We, disbelieving our own senses, gaze,
And wonder what a mortal's heart can raise,
To triumph at mifortunes, smile in grief,
And comfort those who came to bring relief;
We gaze; and as we gaze, wealth, fame, deca
And all the world's vain glories fade away.

He who during the retirement of the day seric studies, and during the silence of the night pic contemplates the august doctrines of *Revelation,* be convinced of their power by experiencing effect. He will review with composure his past e in society, perceive with satisfaction his present fort in Solitude, and aspire with hope to future ha ness in heaven. He will think with the freedom philosopher, live with the piety of a Christian, an nounce with ease the poisonous pleasures of soci from a conviction that they weaken the energi his mind, and prevent his heart from raising itsel ward his God. Disgusted with the vanities and fo of public life, he will retire into privacy, and con plate the importance of eternity. Even if he be obliged occasionally to venture on the stormy se busy life, he will avoid with greater skill and prud the rocks and sands by which he is surrounded, steer with greater certainty and effect from the t pests which most threaten his destruction; rejoi less at the pleasant course which a favourable wind clear sky may afford him, than at his having hap eluded such a multitude of dangers.

The hours consecrated to God in Solitude, are only the most important, but when we are habitu to this holy communion, the happiest of our li

cepts, of our holy religion: such is the high rew- life of simplicity and innocence bestows.

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> In deep desertion of all human aid;
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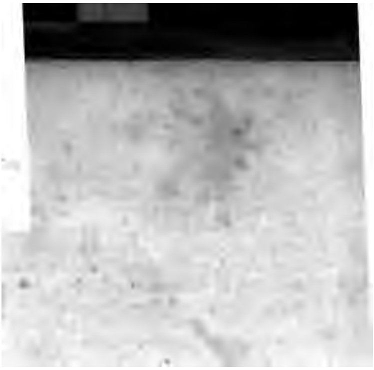
> And wonder what a mortal's heart can raise,
> To triumph at misfortunes, smile in grief,
> And comfort those who came to bring relief;
> We gaze; and as we gaze, wealth, fame, decay,
> And all the world's vain glories fade away.

He who during the retirement of the day seriously studies, and during the silence of the night piously contemplates the august doctrines of *Revelation*, will be convinced of their power by experiencing their effect. He will review with composure his past errors in society, perceive with satisfaction his present comfort in Solitude, and aspire with hope to future happiness in heaven. He will think with the freedom of a philosopher, live with the piety of a Christian, and renounce with ease the poisonous pleasures of society, from a conviction that they weaken the energies of

Every time we silently elevate our thoughts toward the great Author of our being, we recur to a contemplation of ourselves; and being rendered sensible of our nearer approach, not only in idea, but in reality, to the seat of eternal felicity, we retire, without regret, from the noisy multitude of the world. A philosophic view and complete knowledge of the nature of the species creep by degrees upon the mind: we scrutinize our characters with greater severity: feel with redoubled force the necessity of a reformation; and reflect with substantial effect on the glorious end for which we were created. Conscious that human actions are acceptable to the Almighty mind only in proportion as they are prompted by motives of the purest virtue, men ought benevolently to suppose that every good work springs from an untainted source and is performed merely for the benefit of mankind; but human actions are exposed to the influence of a variety of secondary causes, and cannot always be the pure production of an unbiassed heart. Good works, however, from whatever motive they arise, always convey a certain satisfaction and complacency to the mind. But when the real merit of the performer is to be actually investigated, the inquiry must always be, whether the mind was not actuated by sinister views, by the hope of gratifying a momentary passion, by the feelings of self-love, rather than by the sympathies of brotherly affection; and these subtle and important questions are certainly discussed with closer scrutiny, and the motives of the heart explored and developed with greater sincerity, during those hours when we are alone before God than in any other situation.

> ——————— Safety dwells
> Remote from multitude. The world's a school
> Of wrong; and what proficients swarm around!
> We must or imitate or disapprove;
> Must list as their accomplices or foes.
> *That* stains our innocence; *this* wounds our peace.



ness which surround the tomb of mortality no longer obscure the bright glories of everlasting life; until the veil shall be rent asunder, and the Eternal shall reveal those things which no eye hath seen, no ear has heard, and which passeth all understanding. For I acknowledge, with awful reverence, and silent submission, that the knowledge of eternity is to the human intellect like that which the colour of crimson appeared to be in the mind of a blind man, who compared it to the sound of a trumpet. I cannot, however, conceive, that a notion more comfortable can be entertained, than that eternity promises a constant and uninterrupted tranquillity; although I am perfectly conscious that it is impossible to form an adequate idea of the nature of that enjoyment which is produced by a happiness without end. An everlasting tranquillity is, in my imagination, the highest possible felicity, because I know of no felicity upon earth higher than that which a peaceful mind and contented heart afford.

Since, therefore, internal and external tranquillity

Though more sublimely, he o'erlooks the world.
She scorns his pleasures, for she knows them not;
He seeks not hers, for he has prov'd them vain.
He cannot skim the ground like such rare birds
Pursuing gilded flies, and such he deems
Her honours, her emoluments, her joys.
Therefore in contemplation is his bliss,
Whose power is such, that whom she lifts from earth
She makes familiar with a Heaven unseen,
And shows him glories yet to be reveal'd.

END OF PART I.

earth

SOLITUD

PART II

SOLITUDE;

OR,

THE PERNICIOUS INFLUENCE OF A TOT[AL] SECLUSION FROM SOCIETY

UPON

THE MIND AND THE HEART.

CHAP. I.

Introduction.

SOLITUDE, in its strict and literal acceptation, equally unfriendly to the happiness, and foreign to nature of mankind. An inclination to exercise the culty of speech, to interchange the sentiments of mind, to indulge the affections of the heart, and to ceive themselves, while they bestow on others, a h assistance and support, drives men, by an ever acti and almost irresistible impulse, from Solitude to So ty: and teaches them that the highest temporal feli they are capable of enjoying, must be sought for suitable union of the sexes, and in a friendly interco with their fellow creatures. The profoundest dec

accompany congenial sentiment and mutual affection. The soul sinks under a situation in which there are no kindred bosoms to participate its joys, and sympathise in its sorrows; and feels, strongly feels, that the beneficent Creator has so framed and moulded the temper of our minds, that Society is the earliest impulse and the most powerful inclination of our hearts.

> "Unhappy he! who from the first of joys,
> Society, cut off, is left alone
> Amid this world of death . . . .

Society, however, although it is thus pointed out to us, as it were, by the finger of the Almighty as the means of reaching our highest possible state of earthly felicity, is so pregnant with dangers, that it depends entirely on ourselves, whether the indulgence of this instinctive propensity shall be productive of happiness or misery.

> " . . . . . all have cause to smile,
> But such as to themselves that cause deny.
> Our faults are at the bottom of our pains;
> Error, in acts of judgment, is the source
> Of endless sorrow . . . . . ."

The pleasures of Society, like pleasures of every other kind, must, to be pure and permanent, be temperate and discreet. While passion animates, and sensibility cherishes, reason must direct, and virtue be the object of our course. Those who search for happiness in a vague, desultory, and indiscriminate intercourse with the world; who imagine the palace of Pleasure to be surrounded by the gay, unthinking, and volatile part of the species; who conceive that the rays of all human delight beam from places of public festivity and resort;

> "Who all their joys in mean profusion waste,
> Without reflection, management, or taste;

Careless of all that Virtue gives to please;
For thought too active, and too mad for ease;
Who give each appetite too loose a rein,
Push all enjoyment to the verge of pain;
Impetuous follow where the Passions call,
And live in rapture, or not live at all;"

will, instead of lasting and satisfactory fruition, mee only with sorrowful disappointment. This mode o seeking Society is not a rational indulgence of that na tural passion which Heaven, in its benevolence to man has planted in the human heart; but merely a factitiou desire, an habitual pruriency, produced by restless lei sure, and encouraged by vanity and dissipation. Socia happiness, true and essential social happiness, reside only in the bosom of love and in the arms of friendship, and can only be really enjoyed by congenial hearts an kindred minds, in the domestic bowers of privacy an retirement. Affectionate intercourse produces an in

"As bees mix'd nectar draw from fragant flowers,
So man from Friendship wisdom and delight;
Twins tied by nature; if they part, they die.
Hast thou no mind to set thy friend abroach?
Good sense will stagnate; thoughts shut up, want air,
And spoil, like bales unopen'd to the sun.
Had thought been all, sweet *speech* had been denied;
It ventilates our intellectual fires,
And burnishes the mental magazine;
Brightens for ornament, and whets for use.
'Tis converse qualifies for Solitude,
As exercise for salutary rest.
Nature, in zeal for human amity,
Denies or damps all *undivided* joy.
Joy flies monopolists; it calls for *two*.
Rich fruit! Heaven-planted; never pluck'd by *one*.
Needful auxiliaries are our *friends*, to give
To social man true relish of himself."

Adverse circumstances, however, frequently prevent well-disposed characters, not only from making the election which their hearts would prompt, and their understandings approve, but force them into alliances which both reason and sensibili reject. It is from the disappointments of love or of ambition that the sexes are generally repelled from Society to Solitude. T e affection, the tenderness, the sensibility of the heart, are but too often torn and outraged by the cruelty and malevolence of an unfeeling world, in which Vice bears on its audacious front the mask of Virtue, and betrays Innocence into the snares of unsuspected Guilt. The victims, however, whether of Love or of **Ambition**, who retire from Society to recruit their depressed spirits, and repair their disordered minds, cannot, without injustice, be stigmatized as misanthropists, or arrainged as antisocial characters. All relish for scenes of social happiness may be lost by an extreme and over-ardent passion for the enjoyments of them; but it is only those who seek retirement from an aversion to the company of their fellow creatures, that can be said to

have renounced, or be destitute of, the common sympathies of nature.

The present age, however, is not likely to produce many such unnatural characters, for the manners of the whole world, and particularly of Europe, were never, perhaps, more disposed to company. The rage for public entertainments seems to have infected all the classes of society. The pleasures of private life seem to be held in universal detestation and contempt; opprobrious epithets defame the humble enjoyments of domestic love, and those whose hours are not consumed in unmeaning visits, or unsocial parties, are regarded as censors of the common conduct of the world, or as enemies to their fellow creatures; but although mankind appear so extremely social, they certainly were never less friendly and affectionate. Neither rank nor sex, nor age, is free from this pernicious habit. Infants, before they can well lisp the rudiments of speech, are initiated into the idle ceremonies and parade o

les and conceits of every cast,
ge of follies, and relays of joys,
them through the tedious length
Of rt winter's day."

The spirit of dissipation has reached even the vagrant tribe. The Gypsies of Germany suspend their predatory excursions, and on one previously-appointed evening in every week, assemble to enjoy their guilty spoils in the fumes of strong waters and tobacco. The place of rendezvous is generally the vicinity of a mill, the proprietor of which, by affording to these wandering tribes an undisturbed asylum, not only secures his property from their depredations, but, by the idle tales with which they contrive to amuse his ear, respecting the characters and conduct of his neighbours, furnishes himself with new subjects of conversation for his next evening's coterie.

Minds that derive all their pleasures from the levity and mirth of promiscuous company, are seldom able to contribute, in any high degree, to their own amusement. Characters like these search every place for entertainment, except their own bosoms and the bosoms of their surrounding families, where, by proper cultivation, real happiness, the happiness arising from Love and Friendship, is alone capable of being found.

From Love and Friendship, flowers of heavenly seed,
The wise extract earth's most hyblean bliss,
Superior wisdom, crown'd with smiling joy.
But for whom blossom these Elysian flowers?
Abroad they find who cherish them at home.
Of all the follies that o'erwhelm the great,
None clings more closely than the fancy fond,
That sacred Friendship is their easy prey,
Caught by the wafture of a golden lure,
Or fascination of a high born-smile.
Oh! sad mistake! Ye powers of wealth,
Can Gold buy Friendship? Impudence of hope!
Love, and Love only, is the loan of Love.

Repress such worldly thoughts; nor hope to find
A Friend, but what has found a Friend in thee.
All like the purchase; few the price will pay:
And this makes Friends such *miracles* below.

The wearied pleasurist, sinking under the weight that preys upon his spirits, flies to scenes of public gayety or private splendour, in fond, but vain expectation, that they will dispel his discontent, and recreate his mind; but he finds, alas! that the fancied asylum affords him no rest. The ever-craving appetite for pastime grows by what it feeds on; and the worm, which devoured his delight amidst the sylvan scenery of Solitude, still accompanies him to crowded halls of elegance and festivity. While he eagerly embraces every object that promises to supply the direful vacancy of his mind, he exhausts its remaining strength; enlarges the wound he is so anxiously endeavouring to heal; and by too eagerly grasping at the phantom pleasure, loses, perhaps for ever, the substantial power of being happy.

Men whose minds are capable of higher enjoyments, always feel these perturbed sensations, when, deluded into a fashionable party, they find nothing to excite curiosity, or interest their feelings; and where they are pestered by the frivolous importunities of those for whom they cannot entertain either *friendship or esteem*. How, indeed, is it possible for a sensible mind to feel the slightest approbation, when a coxcomb, enamoured of his own eloquence, and swoln with the pride of self-conceited merit, tires, by his *loquacious* nonsense, all around him!

The great Leibnitz was observed by his servant frequently to take notes while he sat at church; and the domestic very rationally conceived that he was making observations on the subject of the sermon; but it is more consistent with the character of this philosopher, to conclude, that he was indulging the [illegible] of his own capacious and excursive mind, when those of the preacher ceased to interest him. "Thus it [illegible]

that while the multitude are driven from solitude to Society, by being tired of themselves, there are some, and those not a few, who seek refuge in rational retirement from the frivolous dissipation of company.

An indolent mind is as irksome to itself as it is intolerable to others; but an active mind feels inexhaustible resources in its own power. The first is forced to fly from itself for enjoyment; while the other calmly resigns itself to its own suggestions, and always meets with the happiness it has vainly sought for in its communion with the world.

" . . . The man who consecrates his hours
By vigorous effort and an honest aim,
At once draws out the string of life and death,
And walks with Nature in the paths of Peace.
But thoughtless, giddy, inconsistent man,
Like children babbling nonsense in their sports,
Censures kind Nature for a span too short;
And feels the span so short quite tedious too;
Tortures invention; all expedients tires
To lash the ling'ring moments into speed,
And whirl them, happy riddance! from themselves.

To rouse the soul from that lethargy into which its

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ant enjoyments, are of a
gross and vulgar capacitie
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and tumultuous impressions
characters, whose pleasures,
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striving to be happy: but

Were all men happy, rev
That opiate for inquietud
No man was ever truly bl
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As folly might mistake for
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seldom attain the object they pursue. Dis
with the enjoyments of the moment, they l
some absent delight, which seems to promise
poignant gratification. Their joys are like t
Tantalus, always in view, but never within reac
activity of such characters leads to no benefici
they are perpetually in motion, without maki
progress; they spur on "the lazy foot of Time
then complain of the rapidity of its flight, only h
they have made no good use of its presence:
"take no note of time but by its loss;" an
follows year, only to increase their uneasiness.
bright beam of Aurora wake them from their per
repose, it is only to create new anxieties how th
to drag through the passing day. The change
sons produces no change in their wearied dispo
and every hour comes and goes with equal indiff
and discontent.

The pleasures of Society, however, althoug
are attended with such unhappy effects, and per
consequences, to men of weak heads and cor

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INTRODUCTION.

in a manner equally engaging and impressive culties are improved, and knowledge increase and age reciprocally contribute to the hap each other. Such a society, while it adds fi the character, gives fashion to the manners; immediately to the view, the delightful mode dom and integrity. It is only in such society can rationally hope to exercise, with any of success, that *latent principle,* which co prompts him to pursue the *high felicity* of feels his nature capable, and of which the Cr permitted him to form a faint idea.

"In every human heart there lies reclin'
Some atom pregnant with ethereal mind;
Some plastic power, some intellectual ra
Some genial sunbeam from the source of
Something that warms, and, restless to a
Wakes the young heart, and sets the soul
And bids us all our inborn powers emplo

[redacted]

dulously called to every quarter; and, in order to p up the unsubstantial fabric, they bend with mean s mission to the pride of power; flatter the vanity, accommodate themselves to the vices of the gr censure the genius that provokes their jealousy; r cule the virtue that shames the conduct of their trons: submit to all the follies of the age; take ad tage of its errors; cherish its prejudices; applau superstition, and defend its vices. The fashion circles may, perhaps, welcome such character their best supporters, and highest ornaments; bu them the calm and tranquil pleasures of retiren are dreary and disgusting.

To all those, indeed, whom Vice has betrayed Guilt, and whose bosoms are stung by the adder Remorse, Solitude is doubly terrible; and they from its shades to scenes of worldly pleasure, in hope of being able to silence the keen reproach violated conscience in the tumults of Society.— attempt!

> "Guilt is the source of Sorrow! 'tis the fiend,
> Th' avenging fiend that follows them behind
> With whips and stings. The blest know none of
> But rest in everlasting peace of mind,
> And find the height of all their heaven is Goodn

Solitude, indeed, as well as Religion, has been re sented in such dismal, disagreeable colours, by t who were incapable of tasting its sweets, and enjo its advantages, that many dismiss it totally fro their schemes of happiness, and fly to it only to viate the bitterness of some momentary passio temporary adversity, or to hide the blushes o proaching shame. But there are advantages to b rived from Solitude, even under such circumsta by those who are otherwise incapable of enjoying t Those who know the most delightful comforts, satisfactory enjoyments, of which a well regu Solitude is productive, like those who are acqua

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hearts, yet some portion of our t
voted to rational retirement: and we
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tions; nor stigmatize those who appe
calm delights of Solitude to the tumu
of the world, as unnatural and antisoci

"Whoever thinks, must see that ma
To face the storm, not languish in th
Action's his sphere, and ...
Eternal pleasu...
For ...

CHAP. II.

Of the Motives to Solitude.

The motives which induce men to exchange the tumultuous joys of Society, for the calm and temperate pleasures of Solitude, are various and accidental; but whatever may be the final cause of such an exchange, it is generally founded on an inclination to escape from some present or impending constraint; to shake off the shackles of the world; to taste the sweets of soft repose; to enjoy the free and undisturbed exertion of the intellectual faculties; or to perform, beyond the reach of ridicule, the important duties of religion. But the busy pursuits of worldly-minded men prevent the greater part of the species from feeling these motives, and, of course, from tasting the sweets of unmolested existence. Their pleasures are pursued in paths which lead to very different goals; and the real, constant and unaffected lover of Retirement is a character so rarely found, that it seems to prove the truth of Lord Verulam's observation, that he who is really attached to Solitude, must be either more or less than man; and certain it is, that while the wise and virtuous discover in Retirement an uncommon and transcending brightness of character, the vicious and the ignorant are buried under its weight, and sink even beneath their ordinary level. Retirement gives additional firmness to the principles of those who seek it from a noble love of independence, but loosens the feeble consistency of those who only seek it from novelty and caprice.

To render Solitude serviceable, the powers of the mind, and the sensibilities of the heart, must be co-equal, and reciprocally regulate each other; weakness of intellect, when joined with quick feelings, hurries its possessor into all the tumult of worldly pleasure; and when mingled with torpid insensibility, impels him to the cloister. Extremes, both in Solitude and in Society, are equally baneful.

of Solitude, only to brood and languish in obscu
The inclination to retire, in cases of this descri
arises from a fear of meeting the reproaches or
gard of an unpitying and reflecting world, and not
that erect spirit which disposes the mind to self e
ment.

The disgust arising from satiety of worldly
sures, frequently induces a temporary desire for
tude. The dark and gloomy nature, indeed, of thi
position, is such as neither the splendours of a th
nor the light of philosophy, are able to irradiate
dispel. The austere and petulant Heraclitus
doned all the pleasures and comforts of society, i
vain hope of being able to gratify his discontented
by indulging an antipathy against his fellow creat
flying from their presence, he retired, like his p
cessor Timon, to a high mountain, where he liv
many years among the beasts of the desart, on the
produce of the earth, regardless of all the comfor
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and they found, in Solitude, a soft and tranq
which invited their perturbed minds, and
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preme power, and although his reign had flowed with a tide of uninterrupted success, he executed his memorable resolution of abdicating the empire, and gave the world the first example of a resignation which has not been very frequently imitated by succeeding monarchs. Dioclesian was at this period only fifty-nine years of age, and in the full possession of his mental faculties; but he had vanquished all his enemies, and executed all his designs; and his active life, his wars, his journeys, the cares of royalty, and his application to business having impaired his constitution, and brought on the infirmities of a premature old age, he resolved to pass the remainder of his days in honourable repose; to place his glory beyond the reach of fortune; and to relinquish the theatre of the world to his younger and more active associates. The ceremony of his abdication was performed in a spacious plain, about three miles from Nicomedia. The emperor ascended a lofty throne, and, in a speech full of reason and dignity, declared his intention both to the people and to the soldiers, who were assembled on this extraordinary occasion. As soon as he had devested himself of the purple, he withdrew from the gazing multitude; and traversing the city in a covered chariot, proceeded, without delay, to the favourite retirement which he had chosen in his native country of Dalmatia. The emperor, who, from a servile origin, had raised himself to the throne, passed the last nine years of his life in a private condition at Salona. Reason had dictated, and content seems to have accompanied, his retreat, in which he enjoyed for a long time the respect of those princes to whom he had resigned the possession of the world. It is seldom that minds long exercised in business have formed any habits of conversing with themselves, and in the loss of power they principally regret the want of occupation. The amusements of letters and of devotion, which afford so many resources in solitude, were incapable of fixing the attention of Dioclesian: but he had preserved, or, at least, he soon recovered, a taste for the

the emperor. "Why then?" replied the Baron, "I intend to retire to the place of my nativity, and enjoy myself in rural quietude, and the cultivation of my patrimonial farm." "Ah, my good friend," exclaimed the emperor, "if you will trust the voice of sad experience, you had better neglect the walk, and retire before it is too late, to the quietude and tranquillity you propose."

Publius Scipio, surnamed Africanus, during the time that he was invested with the highest offices of Rome, and immediately engaged in the most important concerns of the empire, withdrew, whenever an opportunity occurred, from public observation, to peaceful privacy; and though not devoted, like Tully, to the elegant occupations of literature and philosophy, declared that "he was never less alone, than when alone." He was, says Plutarch, incomparably the first, both in virtue and power, of the Romans of his time; but in his highest tide of fortune, he voluntarily abandoned the scene of his glory, and calmly retired to his beau-

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preme power, and although his reign had flowed with a tide of uninterrupted success, he executed his memorable resolution of abdicating the empire, and gave the world the first example of a resignation which has not been very frequently imitated by succeeding monarchs. Dioclesian was at this period only fifty-nine years of age, and in the full possession of his mental faculties; but he had vanquished all his enemies, and executed all his designs; and his active life, his wars, his journeys, the cares of royalty, and his application to business having impaired his constitution, and brought on the infirmities of a premature old age, he resolved to pass the remainder of his days in honourable repose; to place his glory beyond the reach of fortune; and to relinquish the theatre of the world to his younger and more active associates. The ceremony of his abdication was performed in a spacious plain, about three miles from Nicomedia. The emperor ascended a lofty throne, and, in a speech full of reason and dignity, declared his intention both to the people and to the soldiers, who were assembled on this extraordinary occasion. As soon as he had devested himself of the purple, he withdrew from the gazing multitude; and traversing the city in a covered chariot, proceeded, without delay, to the favourite retirement which he had chosen in his native country of Dalmatia. The emperor, who, from a servile origin, had raised himself to the throne, passed the last nine years of his life in a private condition at Salona. Reason had dictated, and content seems to have accompanied, his retreat, in which he enjoyed for a long time the respect of those princes to whom he had resigned the possession of the world. It is seldom that minds long exercised in business have formed any habits of conversing with themselves, and in the loss of power they principally regret the want of occupation. The amusements of letters and of devotion, which afford so many resources in solitude, were incapable of fixing the attention of Dioclesian: but he had preserved, or, at least, he soon recovered, a taste for the

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experience. "How often," was he
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bine together to deceive their sov
from mankind by his exalted dignity
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He confers the most important office
weakness, and disgraces the most virtu
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empire to his brother the king of the I
transferred all claims of obedience and
him from the Germanic body, in order t
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long had languished. In passing, some
from Valladolid to Placentia, in the provi
madura, he was struck with the delightfu
the monastery of St. Justus, belonging to
St. Jerome, not many miles distant fro
and observed to some o. his attendants, tl
spot to which Dioclesian might have retir
sure. The impression remained upon h
he determined to make it the place of his
It was seated in a vale of no great extent
a small brook, and surrounded by rising gr
ed with lofty trees; and from the nature
well as the temptation of the climate, was
most healthful and delicious situation in
months before his resignation, he had sent
thither to add a new apartment to the n

These instances of resignation and retiremen which many others might have been added, suffic. ly prove that a desire to live in free leisure, inde dent of the restraints of society, is one of the ı powerful affections of the human mind; and that : tude, judiciously and rationally employed, ar compensates all that is sacrificed for the purpos enjoying it.

But there are many other sources from whence antisocial disposition may arise, which merit cc deration. That terrible malady, the *hypochond* frequently renders the unhappy sufferer, not ‹ averse to society in general, but even fearful of m ing a human being; and the still more dreadful m dy, *a wounded heart*, increases our antipathy to n kind. The fear of unfounded calumny also someti drives weak and dejected minds into the imagir shelter of obscurity; and even strong and honest ‹ racters, prone to disclose their real sentiments, disgusted at the world, from a consciousness of being unable to listen temperately to the voice truth. The obstinacy with which mankind persis

improving the genuine feelings of their hear storing their minds with the principles of true p phy. There are others, though I fear they a who, impressed by a strong sense of the duties ligion, and feeling how incompatible with their p are most, if not all, the factitious joys of soci retire from the corrupted scene, to contempl sacred privacy, the attributes of a Being unal pure, and infinitely good; to impress upon thei so strong a sense of the importance of obedienc divine will, of the value of the reward prom virtue, and the terrors of the punishment den against crimes, as may overbear all temptation temporal hope or fear can bring in their way, a ble them to bid equal defiance to joy and sorr turn away at one time from the allurements o tion, and press forward at another against the of calamity.

The dejection occasioned by the *hypochond* ders the mind not only averse from, but wholl pable of, any pleasure, and induces the unhap ferer to seek a solitude by which it is increase influence of this dreadful malady is so powerful destroys all hope of remedy, and prevents thos tions, by which alone, we are told, it can be cu

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dreary and distempered mind. Even the tender, affectionate offices of friendship, in endeavouring to sooth and divert his mind by lively conversation and social intercourse, appear officious and ill-timed. His spirits are quite dejected; his faculties become torpid; and his sense of enjoyment is annihilated. The charming air, which breathes to others the sweetest fragrance, and most invigorating delights, feels to him like a pestilent congregation of vapours.

His pensive spirit takes the lonely grove
Nightly he visits all the sylvan scenes,
Where, far remote, a melancholy moon
Raising her head, serene and shorn of beams,
Throws here and there the glimmerings thro' the trees,
To make more awful darkness.

Conscious that his frame is totally unstrung, and that [redacted]

invete ejudices of the world, are sometimes the causes induce men to retire from society, and se le the enjoyments of innocence and truth. C commerce with those for whom they can e esteem, their minds naturally incline toward those scenes in which their fancy paints the fairest forms of felicity. He, indeed, whose free and independent spirit is resolved to permit his mind to think for itself; who disdains to form his feelings, and to fashion his opinions, upon the capricious notions of the world; who is too candid to expect that others should be guided by his notions, and sufficiently firm not to obey implicitly the hasty notions of others; who seeks to cultivate the just and manly feelings of the heart, and to pursue truth in the paths of science, must detach himself from the degenerate crowd, and seek his enjoyments in retirement. For to those who love to consult their own ideas, to form opinions upon their own reasonings and discernment, and to express only such sentiments as they really feel, a society whose judgments are borrowed, whose literature is only specious, and whose principles are unfounded, must not only be irksomely insipid, but morally dangerous. The firm and noble-minded disdain to bow their necks to the slavish yoke of vulgar prejudice, and appeal, in support of their opinions, to the higher tribunal of sense and reason, from the partial and ill-formed sentences of conceited critics, who, destitue themselves of any sterling merit, endeavour to depreciate the value of that coin whose weight and purity render it current, and to substitute their own base and varnished compositions in its stead. Those self-created wits, who proudly place themselves in the professor's chair, look with an envious and malignant eye on all the works of genius, taste, and sense; and as their interests are intimately blended with the destruction of every sublime and elegant production, their cries are raised against them the moment they appear. To blast the fame of merit is their chief object and their highest joy; and their lives are industriously employed to stifle the discoveries, to impede the

advancement, to condemn the excellency, and to pervert the meaning of their more ingenious contemporaries. Like loathsome toads, they grovel on the ground, and, as they move along, emit a nasty slime or frothy venom on the sweetest shrubs and fairest flowers of the fields.

From the society of such characters, who seem to consider the noble productions of superior intellect, the fine and vigorous flights of fancy, the brilliant effusions of a sublime imagination, and the refined feelings of the heart, as fancied conceits or wild deliriums, those who examine them by a better standard than that of fashion or common taste, fly with delight.

The reign of envy, however, although it is perpetual as to the existence of the passion, is only transitory as to the objects of its tyranny; and the merit which has fallen the victim of its rage, is frequently raised by the hand of Truth, and placed on the throne of public applause. A production of genius, however the ears of its author were deafened, during his life, by the clamours of calumny, and hisses of ignorance, is reviewed with impartiality when he dies, and revived by the acclamations of ingenuous applause. The reproach which the life of a great and good man is continually casting on his mean and degenerate contemporaries, is silenced by his death. He is remembered only in the character of his works; and his fame increases with the successive generations, which his sentiments and opinions contribute to enlighten and adorn.

> Envy will merit, as its shade, pursue;
> But, like a shadow, proves the substance true:
> For envi'd wit, like Sol eclips'd, makes known
> Th' opposing body's greatness, not its own.
> When first the sun too powerful beams displays,
> It draws up vapours which obscure its rays;
> But e'en those clouds at last adorn its way,
> Reflect new glories, and augment the day.

The history of the celebrated English philosopher,

David H[illegible] affords, perhaps, a stronger instance of the dan[illegible] which wit and learning are exposed from th[illegible] shafts of envy, ignorance, and intolera[illegible]t of any other author. The tax, indeed, is [illegible] authors of every description, but it frequently falls the heaviest on the highest heads. This profound philosopher, and elegant historian, possessed a mild temper; a lively, social disposition; a high sense of friendship, and an incorruptible integrity. His manners, indeed, appeared, at first sight, cold and repulsive; for he had sacrificed little to the Graces: but his mind was invariably cheerful, and his affection uncommonly warm and generous; and neither his ardent desire of fame, nor the gross and unfounded calumnies of his enemies, were capable of disturbing the happy tranquillity of his heart. His life was passed in the constant exercise of humanity and benevolence; and even those who had been seduced, by the jealous and vindictive artifices of others, wantonly to attack his fame and character with obloquy and reproach, experienced his kindness, and acknowledged his virtues. He would never, indeed, confess that his friends had ever had occasion to vindicate any one circumstance of his character or conduct, or that he had ever been attacked either by the baleful tooth of envy, or the rage of civil or religious faction. His company, indeed, was equally agreeable to all the classes of society; and young and old, rich and poor, listened with pleasure to his conversation, and quitted his company with regret; for although he was deeply learned, and his discourses replete with sagacity and science, he had the happy art of delivering his sentiments upon all subjects without the appearance of ostentation, or in any way offending the feelings of his hearers.

The interests of religion are said to have suffered by the abuse of his talents; but the precepts of Christianity were never more powerfully recommended, than by the integrity of his morals, and the purity of his life. His benign and gentle spirit, attached to Virtue, and averse from every species of Vice, essentially pro-

ed the practice of piety, and the duties of a reli- s mind; and did not, as is always the case with the of persecution and martyrdom, tear away the foundation of that fabric which it pretends to sup- . The excellency, indeed, both of the head and heart of this great and good man, enabled him not to enjoy himself with perfect felicity, but to con- ute to the improvement, and increase the happiness nankind. This is the opinion now generally enter- ed of the character of Hume; but far different e the sentiments of his contemporaries upon this ect. It was not either in a barbarous country, or n unenlightened age, that he lived; but although land was free, the people philosophical, and the it of the times provoked the minds of learned i to metaphysical inquiry, the fame of Hume was cked upon his moral and religious writings. He charged with being a sceptic; but from the propa- on of certain doctrines, and the freedom of inquiry

Ah! wh n tell how many a soul sublime
Has f s influence of malignant star,
And ith Fortune an eternal war;
Check the scoff of Pride, by Envy's frown,
And l y's unconquerable bar,
In life's low vale remote has pin'd alone,
Then dropt into the grave, unpitied and unknown.

The health of this disappointed author being in a great degree broken by his too ardent pursuit of literature, he went, on the close of the year 1734, to France, with a view to prosecute his studies in a country retreat, and to be the better enabled to observe that rigid frugality which the deficiency of his fortune and his love of independence required. During this retreat, which was first at Rheims, but chiefly at La Fleche, in Anjou, he composed his *Treatise on Human Nature*; and, after an absence of three years in this agreeable solitude, returned to London, for the purpose of publishing the work; but, to use his own expression, "never literary attempt was more unfortunate than the publication of this treatise. It fell *dead born from the press*, without reaching such distinction as even to excite a murmur among the zealots; but being naturally of a cheerful and sanguine temper, I very soon recovered the blow." He entertained a notion, that his want of success in publishing this work, had proceeded more from the *manner* than the *matter*, and that he had been guilty of the usual indiscretion of young authors, in going to the press too early. He therefore cast the first part of that work anew, and introduced it into his *Inquiry concerning the Understanding*, which was published about ten years afterward, while he was at Turin; but this piece was at first little more successful than the *Treatise on Human Nature*; and, on his return to England, he had the mortification to find the whole country in a ferment, on account of Dr. Middleton's *Free Inquiry*, while his performance was entirely overlooked and neglected. A new edition of his *Essays, Moral and Political*, met

with little better reception. In the year 1749, he retired from London to the house of his brother in the country, where, during a residence of two years, he composed the second part of an Essay, which he called *Political Discourses*, and also his *Inquiry concerning the Principles of Morals*, which was the other part of his *Treatise on Human Nature* cast anew; and he flattered himself, from the accounts he received from his bookseller, and from the railings of Dr. Warburton, that his works were beginning to be esteemed in good company. Encouraged by these symptoms of a rising reputation, he published, in the year 1752, at Edinburgh, where he then lived, his *Political Discourses*, which met with some success; but, on publishing, in the same year, at London, his *Inquiry concerning the Principles of Morals*, which, in his own opinion, was, of all his writings, historical, philosophical, or literary, incomparably the best, it came, to use his own words, "unnoticed and unobserved into the world." In the year 1752, the Fa-

to shed ... nerous tear for the fate of Charles the First ... Earl of Strafford; and, after the first ebul- ... fury were over, what was still more mor- ... ok seemed to sink into oblivion. Mr. ... e, that in a twelvemonth he sold only ... ies of it. I scarcely, indeed, heard of one man in the three kingdoms, considerable for rank or letters, that could endure the book. I must only except the primate of England, Dr. Herring, and the primate of Ireland, Dr. Stone, which seem two odd exceptions. These dignified prelates separately sent me messages not to be discouraged. I was, however, I confess, discouraged; and had not the war at that time been breaking out between France and England, I had certainly retired to some provincial town in the former kingdom, have changed my name, and never more returned to my native country. But as this scheme was not now practicable, and the subsequent volume was considerably advanced, I resolved to pick up courage and to persevere." During this interval, he published at London, his *Natural History of Religion*, along with some other small pieces; but its public entry was rather obscure, except only that Dr. Hurd wrote a pamphlet against it, with all the illiberal petulance, arrogance, and scurrility, of the Warburtonian school. In 1756, two years after *the fall* of the first volume, was published the second volume of his History, containing the period from the death of Charles the First to the Revolution. This performance happened to give less displeasure to the *whigs*, and was better received. It not only rose itself, but helped to buoy up its unfortunate brother. "But though," adds Mr. Hume, "I had been taught by experience, that the whig party were in possession of bestowing all places, both in the state and in literature, I even so little inclined to yield to their *senseless clamours*, that in above an hundred alterations, which farther study, reading or recollection, engaged me to make in the reigns of the two first Stuarts, I made all of them invariably to *the tory* side." In the year 1759,

he published his *History of the House of Tudor*; but the clamour against this performance was almost equal to that against the History of the two first Stuarts.—The reign of Elizabeth was particularly obnoxious.—But he was now callous against the impression of *public folly*, and continued very peaceably and contentedly, in his retreat at Edinburgh, to finish, in two volumes, the more early part of the English History, which he gave to the public in 1761, with tolerable, and with but tolerable success.

This is the melancholy history of the literary career of the celebrated Hume, as appears from the short sketch he made of *his own life*, while he calmly waited, under an incurable disorder, the moment of approaching dissolution; a work which proclaims the mildness, the modesty, and the resignation of his temper, as clearly as his other works demonstrate the power and extent of his mind. The history, indeed, of every man, who attempts to destroy the reigning pre-

to some of ... state, the citizen who presumed to excel the gener... of his countrymen. It would be, in some measur... ing this egregious and tyrannical folly, were I ... rt the man whose merits transcend those who a... ual in rank, or station, to break off all interc... l connexion with them; but I am certain that he m..., by an occasional retirement, elude the effects of their envy, and avoid those provocations to which, by his superiority, he will otherwise be continually exposed.

To treat the frailties of our fellow creatures with tenderness, to correct their errors with kindness, to view even their vices with pity, and to induce, by every friendly attention, a mutual complacency and good will, is not only an important moral duty, but a means of increasing the sum of earthly happiness. It is, indeed, difficult to prevent an honest mind from bursting forth with generous indignation against those artful hypocrites, who, by specious and plausible practices, obtain the false character of being wise and good, and obtrude their flimsy and hetorodox opinions upon the unthinking world, as the fair and genuine sentiments of Truth and Virtue. The anger which arises in a generous and ardent mind, on hearing a noble action calumniated, or a useful work illiberally attacked, is not easily restrained; but such feelings should be checked and regulated with a greater degree of caution than even if they were less virtuous and praiseworthy; ...r, if they are indulged with frequency, their natural ...iolence may weaken the common charities of the ...iind, and convert its very goodness and love of virtue ...to a mournful misanthropy, or virulent detestation of mankind.

> The precepts here of a divine old man
> I could recite. Though old, he still retain'd
> His manly sense, and energy of mind.
> Virtuous and wise he was, but not *severe*:
> He still remembered that he once was young.

His easy presence check'd no decent joy.
Him e'en the *dissolute* admir'd; for he
A graceful looseness, when he pleas'd, put on;
And, laughing, could instruct. Much had he read,
Much more had seen: he studied from the life,
And in th' original perus'd mankind.
Vers'd in the woes and vanities of life,
He pitied man. Of right and wrong he taught
Truths as refin'd as ever Athens heard;
And, strange to tell! he practis'd what he preach'd,
Skill'd in the Passions, how to check their sway
He knew, as far as Reason can controul
The lawless powers.

Let not the man, whose exalted mind, improved by study and observation, surveys with a discriminating eye the moral depravities and mental weaknesses of human nature, submit to treat his envious inferiors with inveterate anger, and undistinguishing revenge.

Neglect the grumblers of an envious age,
Vapid in spleen, or brisk in frothy rage;
Critics, who, ere they understand, defame;
And seeming friends, who only do not blame;
And puppet prattlers, whose unconscious throat
Transmits what the pert witling prompts by rote:
Let him neglect this blind and babbling crowd,
T' enjoy the favour of the wise and good.

Slander, however, by fixing her talons on the most virtuous characters, generally defeats her own malice, and proclaims their merit. It may, indeed, tend to diminish their inclination for general society, and to render them in some degree apprehensive of the danger of even well-deserved fame. "Durable fame," says Petrarch, "is only to be derived from the practice of virtue, and from such works as are worthy of descending from generation to generation. As to praters, gowned gentlemen that walk in their silks, glitter in their jewels, and are pointed at by the people, all their bravery and pomp, their show of knowledge, and their thundering speeches, last only with their lungs, and then vanish into thin smoke; for the acquisition of wealth, and the desires of ambition, are no witnesses of true desert. I think I shall have fame after my [redacted]

justly earned, have, in some invlances at least, indu
too keen a sense of the depravity of mankind. S
after having in vain exhorted the Athenians to r
the tyranny of Pisistratus, and save the liberti
that country, on which he had conferred such di
guished services, returned to his own house, and
cing his weapons at the street door, exclaimed,
last effort, "*I have done all in my power to sav*
country and defend its laws!" and then retired from
tumults of public life, to weep in silence over the
vility of the Athenians, and the fate of Athens.
tory affords many illustrious instances, both anc
and modern, of the like kind: for there never w
statesman, who possessed a great mind and manly
ings, that did not, even during the plenitude o
power, occasionally wish to escape from the ine
gible vices which prevail in courts, to the enjoy
of the more innocent pleasures and humble vi
which surround the cottage. Such exalted charac
cannot observe, without the highest disgust, and k
est indignation, the virtues of the best, and the serv
of the bravest men of the nation, blasted by the
ous breath of brainless placemen, or the insidiou
sinuations of female favourites, whose whole tin
employed in caressing their monkies and paroqu
or in aspersing th merits of those who boldly
their fortune by the open and manly road of true
sert, and not by the deep, dark, and crooked pat
flattery and intrigue. Can such a m n behold
double dealing and deceitful artifices by which the
colieucy of princes is corrupted, their imaginat
dazzled, their discernment blinded, and their m
led astray without feeling uncommon indignation?
tainly not. But however acutely his bosom may
or his tongue express, his sense of such preva
practices he must still be forced to see, with eve
more contemptuous and painful sensation, that env
rage, and jealous asperity, which burst from the cr
ing crowd of mean and abject courtiers, on hearing
monarch, in the grateful feelings of his heart, ...

Negl[illegible] he grumblers of an envious age,
Vapi[illegible] pleen, or brisk in frothy rage;
Criti[illegible] ho, ere they understand, defame;
And [illegible] ing friends, who only do not blame;
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ment, and an asperity that was unsociable, and difficult of access; so that it is not to be wondered if he found no ready admission to the ears of a young king, already spoiled by flattery. Willing to impute the irregularities of Dionysius to ignorance, and a bad education, Dion endeavoured to engage him in a course of liberal studies, and to give him a taste for those sciences which have a tendency to moral improvement. But in this wise and virtuous resolution he was opposed by all the artifices of court intrigue.

Men, in proportion as their minds are dignified with noble sentiments, and their hearts susceptible of refined sensibility, feel a justifiable aversion to the society of such characters, and shrink from the scenes they frequent; but they should cautiously guard against the intrusion of that austerity and moroseness with which such a conduct is but too apt to inspire the most benevolent minds. Disgusted by the vices and follies of the age, the mind becomes insensibly impressed with a hatred toward the species, and loses, by degrees, that mild and humane temper which is so indispensably necessary to the enjoyment of social happiness. Even he who merely observes the weak or vicious frailties of his fellow creatures with an intention to study philosophically the nature and disposition of man, cannot avoid remembering their defects with severity, and viewing the character he contemplates with contempt; especially if he happens to be the object of their artifices, and the dupe of their villanies. [illegible] closely allied with hatred; and [illegible] corrupt, in time, the fairest [illegible] every object with the bile [illegible] the judgment; and at length [illegible] an evil eye on the good and [illegible] fear, jealousy, revenge, and [illegible] unworthy and malignant pa[illegible] dreadful enemies have extirp[illegible] timent from the breast, the unhap[illegible] ciety, disclaims his species, [illegible] for some distant and secluded [illegible]

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But if [illegible] thropy be capable of producing such direful e[illegible] on well-disposed minds, how shocking must be the character whose disposition, naturally rancorous, is heightened and inflamed by an habitual hatred and malignancy toward his fellow creatures! In Swisserland, I once beheld a monster of this description; I was compelled to visit him by the duties of my profession; but I shudder while I recollect the enormity of his character. His body was almost as deformed as his mind. Enmity was seated on his distorted brow. Scales of livid incrustation, the joint produce of his corrupted body and distempered mind, covered his face. His horrid figure made me fancy that I saw Medusa's serpents wreathing their baleful folds among the black and matted locks of his dishevelled hair; while his red and fiery eyes glared like malignant meteors through the obscurity of his impending eyebrows. Mischief was his sole delight, his greatest luxury, and his highest joy. To sow discord among his neighbours, and to tear open the closing wounds of misery, was his only occupation. His residence was, the resort of the disorderly, the receptacle of the vicious, and the asylum of the guilty. Collecting around him the turbulent and discontented of every description, he became the patron of injustice, the persecutor of virtue, the protector of villany, the perpetrator of malice, the inventor of fraud, the propagator of calumny, and the zealous champion of cruelty and revenge; directing, with malignant aim, the barbed shafts of his adherents equally against the comforts of private peace and the blessings of public tranquillity. The bent and inclination of his nature had been so aggravated and confirmed by the "multiplying villanies of his life," that it was impossible for him to refrain one moment from the practice of them, without feeling uneasiness and discontent; and he never

disappointed of those rewards which virtuous industry can alone bestow, they seek a gloomy solitude to hide them from those lights which equally discover the errors of vice and the rectitude of virtue. Unable to attain glory for themselves, and incapable of enduring the lustre of it in others, they creep into discontented retirement, from which they only emerge to envy the satisfaction which accompanies real merit, to calumniate the character to which it belongs; and, like Satan, on the view of paradise, to "see undelighted all delight."

There are, however, a class of a very different description, who unoppressed by moody melancholy, untinctured by petulance or spleen, free from resentment, and replete with every generous thought and manly sentiment, calmly and contentedly retire from society, to enjoy, uninterruptedly, a happy communion with those high and enlightened minds, who have adorned by their actions the page of history, enlarged by their talents the powers of the human mind, and increased by their virtues the happiness of mankind.

He who would know Retirement's joy refin'd
The fair recess must seek with cheerful mind:
No cynic's pride, no bigot's heated brain,
No frustrate hope, nor love's fantastic pain,
With him must enter the sequester'd cell,
Who means with pleasing Solitude to dwell;
But equal passions let his bosom rule;
A judgment candid, and a temper cool;
Enlarg'd with knowledge, and in conscience clear
Above life's empty hopes, and death's vain fear.

Retirement, however solitary it may be, when entered into with such a temper of mind, instead of creating or encouraging any hatred toward the species, raises our ideas of the possible dignity of human nature; disposes our hearts to feel, and our hands to relieve, the misfortunes and necessities of our fellow-creatures; calls to our minds what high [illegible]

ers lie folded up in man; and giving to every part of creation its finest forms, and richest colours, exhibits to our admiration its brightest glories and highest perfections, and induces us to transplant the charm which exists in our own bosoms into the bosoms of others.

. . . . The spacious west,
And all the teeming regions of the south,
Hold not a quarry, to the curious flight
Of knowledge half so tempting, or so fair,
As man to man: nor only where the smiles
Of love invite; nor only where th' applause
Of cordial honour turns th' attentive eye
On Virtue's graceful deeds; for, since the course
Of things external acts in differant ways
On human apprehension, as the hand
Of Nature temper'd to a different frame
Peculiar minds, so haply where the powers
Of fancy neither lessen nor enlarge
The images of things, but paint, in all
Their genuine hues, the features which they wear
In nature, there opinions will be true,
And action right . . . . .

It is, indeed, not the least of those many benefits

ertions of genius, and the exercise of benevolence, to raise themselves above the common level of humanity, have resigned the vain and empty splendours of public life, for the silence and simplicity of rural shades, where, screened from the intrusion of vice, and the uninteresting details of petty occupations, they have enjoyed all that can add dignity to the nature, or real splendour to the character of man.

. . . . . . Is aught so fair
In all the dewy landscapes of the spring,
In the bright eye of Hesper or the morn,
In Nature's fairest form, is aught so fair
As virtuous Friendship, as the candid blush
Of him who strives with fortune to be just;
The graceful tear, that streams for others' woes?
Or the mild majesty of private life,
Where peace with ever-blooming olive crowns
The gate; where honour's liberal hands effuse
Unenvied treasures, and the snowy wings
Of innocence and love protect the scene?

A rational solitude while it corrects the passions improves the benevolent dispositions of the heart, increases the energies of the mind, and draws forth its latent powers. The Athenian orator, Callistratus, was to plead in the cause which the city of Oropus had depending: and the expectation of the public was greatly raised, both by the powers of the orator, which were then in the highest repute, and the importance of the trial. Demosthenes hearing the governors and tutors agree among themselves to attend the trial, with much importunity prevailed on his master to take him to hear the pleaders. The master having some acquaintance with the officer who opened the court, got his young pupil a seat, where he could hear the orators without being seen. Callistratus had great success, and his abilities were extremely admired. Demosthenes was fired with a spirit of emulation. When he saw with what distinction the orator was conducted home

ed among the orators. Satyrus, the play
an acquaintance of his, and to whom h
after having been for some time called
"that though he had almost sacrificed his
studies, he could gain no favour with the p
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mosthenes now understanding how much gr
nity of action adds to the best oration,
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study, repaired thither, for two or three n
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Athens, and the admiration of the world.
exalted heroes, both of Greece and Rome, w
their attention to arts and to arms, acquired
excellency in their respective pursuits,
from public observation, and cultivating t
in the silence of Solitude. St. Jerome,

re they passed their time in useful study and pious ers; and while they acquired a complete know- e of astrology, geometry, natural philosophy, ties, geography, morals, and religion, rendered nselves happy and revered, and produced, by the instruction they were capable of affording to rs, but particularly to youth, whose education superintended, a bright succession of priests, slators, counsellors, judges, physicians, philoso- rs, and tutors, to the respective nations in which residled.

verse to public noise, ambitious strife,
nd all the splendid ills of busy life,
hrough latent paths, unmark'd by vulgar eye,
re there who wish to pass unheeded by?
here calm Retirement's sacred pleasures move,
he hour contemplative, or friend they love;
ut not by spleen or contemplation led,
orbear ambitious giddy heights to tread;
ho not inglorious spend their peaceful day,
hile Science, lovely star! directs their way?
ows there not something good from such as these?
n useful product from the man of ease?
nd shall the muse no social merit boast?
re all her vigils to the public lost?
hough noisy pride may scorn her silent toil,
ers are the fruits which bless her happy soil;
here every plant of useful [illegible]
here Science springs, and there [illegible]
here true Philosophy exerts [illegible]
here plans her problems, and [illegible]
here every seed of every [illegible]
nd all that eases life and [illegible]

he modern Julian, the [illegible]
of Prussia, derives the [illegible]
ame retirement at Sans Souci, [illegible]
neans of lasting inexpiable [illegible]
ions of his country; [illegible]

of his attention: and while he extends strengthens his understanding, by the st wisdom, he ameliorates his heart by offerings of the muses, and increases the by the wise and economical managem sources. An awful silence, interrupted airs, with which it is refreshed, pervades retreat. It was during the twilight o evening that I visited this solemn sce proached the apartment of this philos discovered him sitting, "nobly pensive, table, from which shone the feeble rays taper. No jealous sentinels, or ceremo him, impeded my progress by scrutinizi suspicion and mistrust; and I walked fre ed, except by respect and veneration, humble unostentatious retreat of this man. All characters, however high they may be, who wish to attain a compr of things, and to shine in the highest sph must learn the rudiments of glory under of occasional retirement.

Solitude is frequently sought from an extend the knowledge of our talents and

rance, or local prejudices of a country, for whose delight and instruction it was particularly intended, frequently receives from the generous suffrages of impartial and unprejudiced strangers, the highest tribute of applause. Even those pretended friends, under whose auspices it was at first undertaken, upon whose advice it proceeded, and upon whose judgment it was at length published, no sooner hear its praises resounded from distant quarters, than they permit the poisoned shafts of calumny to fly unaverted around the unsuspecting author, and warrant, by their silence, or assist, by their sneers, every insidious insinuation against his motives or his principles. This species of malevolence has been feelingly painted by the celebrated Petrarch. "No sooner had my fame," says he, "risen above the level of that which my contemporaries had acquired, than every tongue babbled, and every pen was brandished against me: those who had before appeared to be my dearest friends, instantly became my deadliest enemies: the shafts of envy were industriously directed against me from every quarter: the critics, to whom my poetry had before been much more familiar than their psalms or their prayers, seized, with malignant delight, every opportunity of traducing my morals; and those with whom I had been most intimate, were the most eager to injure my character, and destroy my fame." The student, however, ought not to be discouraged by this instance of envy and ingratitude. He who, conscio[illegible], learns to depend only [illegible] support, will forget the injustice of the world, and draw his comfort and satisfaction from more infallible sources: like the truly benevolent and great, he will confer his favours on the public without the expectation of a return; and look with perfect indifference upon all the efforts his treacherous friends, or open enemies, are capable of using. He will, like Petrarch, appeal to posterity for his reward; and the justice and generosity of future ages will preserve his memory, and transmit his fame to succeeding [illegible]

tions, heightened and adorned in proportion as it has been contemporaneously mutilated and depressed.

The genius of many noble-minded authors, particularly in Germany, are obscured and blighted by the thick and baneful fogs with which ignorance and envy overwhelm their works. Unable to withstand the incessant opposition they meet with, the powers of the mind grow feeble and relaxed; and many a fair design and virtuous pursuit is quitted in despair. How frequently does the desponding mind exclaim, "I feel my powers influenced by the affections of the heart. I am certainly incapable of doing to any individual an intentional injury, and I seek with anxiety every opportunity of doing good; but, alas! my motives are perverted, my designs misrepresented, my endeavours counteracted, my very person ridiculed, and my character defamed." There are, indeed, those whose courage and fortitude no opposition can damp, and no adversity subdue; whose firm and steady minds proceed with determined resolution to accomplish their designs in defiance of all resistance; and whose fulgent talents drive away the clouds of surrounding dulness, like fogs before the sun. Wieland, the happy Wieland, the adopted child of every Muse, the favourite pupil of the Graces, formed the powers of his extraordinary mind in a lonely and obscure retreat, the little village of Biberach, in the circle of Suabia, and thereby laid the foundation for that indisputable glory he has since attained. In solitude and silence he enriched his mind with all the stores that art and science could produce, and enabled himself to delight and instruct mankind, by adorning the sober mien of philosophy, and the lively smiles of wit, with the true spirit and irresistible charms of poetry. Retirement is the true parent of the great and good, and the kind nurse of Nature's powers. It is to occasional retirement that politics owe the ablest statesmen, and philosophy the most celebrated sages. Did Aristotle, the peripatetic chief, compose his profound systems in the tumultuous court of Philip, or were the sublime theories of his

ever conceived among the noisy feasts of the tyran
ionysius? No. The celebrated groves of the Ac
emy, and the shades of Atarnya, bear witness of th
portant advantages which, in the opinion of bot
ato and Aristotle, learning may derive from a ra
onal retirement. These great men, like all other
ho preceded or have followed them, found in the eas
d quietude of retirement the best means of formin
eir minds and extending their discoveries. Th
lebrated Leibnitz, to whom the world is deeply in
bted, passed a great part of every year at an humble
iet, retired, and beautiful villa which he possessed i
e vicinity of Hanover.

To this catalogue of causes, conducing to a love o
litude, or hatred of Society, we may add Religio
d Fanaticism. The benign genius of religion lead
e mind to a love of retirement from motives th
ghest, the most noble, and most really interestin
at can possibly be conceived, and produces the mo
rfect state of human happiness, by instilling into th
art the most virtuous propensities, and inspiring th
ind with its finest energies; but fanaticism must eve
unhappy: for it proceeds from a subversion of Na
re itself, is formed on a perversion of reason, and
olation of truth; it is the vice of low and little un
rstandings, is produced by an ignorance of huma
ture, a misapprehension of the Deity, and cannot b
actised without a renunciation of real virtue. Th
ssion for retirement, which a sense of religion en
rces, rises in proportion as the heart is pure, and th
ind correct; but the disposition to Solitude, whic
naticism creates, arises from a wild enthusiastic no
n of inspiration, and increases in proportion as th
art is corrupt, and the mind deranged. Religion i
e offspring of Truth and Love, and the parent of Be
volence, Hope, and Joy; but the monster Fanat
sm is the child of Discontent, and her followers ar
ear and Sorrow. Religion is not confined to cells an
osets, nor restrained to sullen retirement ...
e gloomy retreats of Fanaticism, by which ...

deavours to break those chains of benevolence and social affection that link the welfare of every individual with that of the whole. The greatest honour we can pay to the Author of our being, is by such a cheerful behaviour as discovers a mind satisfied with his dispensations. But this temper of mind is most likely to be attained by a rational retirement from the cares and pleasures of the world. "Although," says a celebrated preacher, "an intire retreat from the world would lay us aside from the part for which Providence chiefly intended us, it is certain that, without occasional retreat, we must act that part very ill. There will be neither consistency in the conduct, nor dignity in the character, of one who sets apart no share of his time for meditation and reflection. In the heat and bustle of life, while passion is every moment throwing false colours on the objects around us, nothing can be viewed in a just light. If you wish that Reason should exert her native power, you must step aside from the crowd into the cool and silent shade. It is there that with sober and steady eye, she examines what is good or ill, what is wise or foolish, in human conduct: she looks back on the past, she looks forward to the future; and forms opinions, not for the present moment only, but for the whole life. How should that man discharge

iety, so neither can he enjoy the world with any ad-
ntage. Of the two classes of men who are most apt
be negligent of this duty, the *men of pleasure*, and
e *men of business*, it is hard to say which suffer most,
point of enjoyment, from that neglect. To the
rmer every moment appears to be lost which par-
kes not of the vivacity of amusement. To connect
e plan of gayety with another is their whole study;
, in a very short time, nothing remains but to tread
e same beaten ground, to enjoy what they have al-
ady enjoyed, and to see what they have often seen.
easures thus drawn to the dregs become vapid and
steless. What might have pleased long, if enjoyed
th temperance, and mingled with retirement, being
voured with such eager haste, speedily surfeits and
sgusts. Hence these are the persons who, after
ving run through a rapid course of pleasure, after
ving glittered for a few years in the foremost line of
iddle amusements, are the most apt to fly at last to a
elancholy retreat: not led by religion or reason, but
iven by disappointed hopes, and exhausted spirits, to
e pensive conclusion that "all is vanity." If unin-
rrupted intercourse with the world wears out the
an of pleasure, it no less oppresses the *man of busi-
ss* and ambition. The strongest spirits must at length
nk under it. The happiest temper must be soured
y incessant returns of the opposition, the inconstancy,
nd the treachery of men: for he who lives always in
e bustle of the world, lives in a perpetual warfare.—
ere an enemy encounters; there a rival supplants
im: the ingratitude of a friend stings him this hour,
nd the pride of a superior wounds him the next. In
ain he flies for relief to trifling amusements. These
ay afford a temporary opiate to care, but they com-
municate no strength to the mind; on the contrary,
ey leave it more soft and defenceless when molesta-
on and injuries renew their attack. Let him who
ishes for an effectual cure to all the wounds which
e world can inflict, retire from intercourse with men
o intercourse with God. When he

closet, and shuts the door, let him shut out at the same time all intrusion of worldly care, and dwell among objects divine and immortal. Those fair prospects of order and peace shall there open to his view, which form the most perfect contrast to the confusion and misery of this earth. The celestial inhabitants quarrel not; among them is neither ingratitude, nor envy, nor tumult. Men may harrass one another; but in the kingdom of God concord and tranquillity reign for ever. From such objects there beams upon the mind of the pious man a pure and enlivening light; there is diffused over his heart a holy calm. His agitated spirit reassumes its firmness, and regains its peace. The world sinks in its importance; and the load of mortality and misery loses almost all its weight. The *green pastures* open, and the *still waters* flow around him, beside which the *Shepherd of Israel* guides his flock. The disturbances and alarms, so formidable to those who are engaged in the tumults of the world, seem to him only like thunder rolling afar off; like the noise of distant waters, whose sound he hears, whose course he traces, but whose waves touch him not: and as religious retirement is thus evidently conducive to our happiness in this life, so it is absolutely necessary, in order to prepare us for the life to come."

The disposition to Solitude, however, of whatever kind or complexion it may be, is greatly influenced by the temper and constitution of the body, as well as by the frame and turn of the mind. The action of those causes proceeds, perhaps, by slow and insensible degrees, and varies in its form and manner in each individual; but though gradual or multiform, it at length reaches its point, and confirms the subject of it in habits of rational retreat, or unnatural solitude.

The motives which conduce to a love of Solitud[illegible] might, without doubt, be assigned to other causes; [illegible] a discussion of all the refined operations to which [illegible] mind may be exposed, and its bent and inclination [illegible] termined, by the two great powers of Sensation

quishing all inquiry into the primary or remote causes of human action, to those who are fond of the useless subtilities of metaphysics, and confining our researches to those final or immediate causes which produce this disposition to enjoy the benefits of rational retirement, or encounter the mischiefs of irrational solitude, we shall proceed to show the mischiefs which may result from the one, in order that they may be contrasted with the advantages which, in the first part, we have already shown may be derived from the other.

CHAP. III.

Disadvantages of Solitude.

THE retire[illegible]ent which is not the result of cool and deliberate rea[illegible]n, so far from improving the feelings of the heart, or strengthening the powers of the mind, generally renders men less able to discharge the duties and endure the burdens of life. The wisest and best-formed system of retirement is, indeed, surrounded with a variety of dangers, which are not, without the greatest care and caution, [illegible] avoided. But in every species of total Solitude, t[illegible] surrounding perils are not only innumerable, but al[illegible]t irresistible. It would, however, be erroneous to [illegible]ute all the defects which may characterize such a recluse merely to the loneness of his situation. There are original defects implanted by the hand of Nature in every constitution, which no species of retirement or discipline can totally eradicate: there are certain vices, the seeds of which are so inherent, that no care, however great, can totally destroy. The advantages or disadvantages arising from retirement, will always be proportionate to the degrees of Virtue and Vice which prevail in the character of the recluse. It is certain that an occasional retreat from the business of the world will greatly improve the virtues, and increase the happiness, of him on whom Nature has bestowed a sound understanding and a sensible heart; but when the heart is corrupt, the understanding weak, the imagination flighty, and the disposition depraved, Solitude only tends to increase the evil, and to render the character more rank and vicious; for whatever be the culture, the produce will unavoidably partake of the quality of the seeds and the nature of the soil; and Solitude, by allowing a weak and wicked mind leisure to brood over its own suggestions, re-creates and rears the mischief it was intended to prevent.

" . . . . Where Solitude, sad nurse of care,
To sickly musing gives the pensive mind,
There madness enters; and the dim-ey'd fiend,
Lorn Melancholy, night and day provokes
Her own eternal wound. The sun grows pale;
A mournful visionary light o'erspreads
The cheerful face of nature; earth becomes
A dreary desert; and the heavens frown above.
The various shapes of curs'd illusion rise;
Whate'er the wretched fear, creating fear
Forms out of nothing; and with monsters teems
Unknown in hell. The prostrate soul beneath
A load of huge imagination heaves;
And all the horrors that the guilty feel,
With anxious flutterings wake the guilty breast.
From other cares absolv'd, the busy mind
Finds in itself a theme to pore upon;
And finds it miserable, or makes it so."

To enable the mind, however, to form an accurate judgment of the probable consequences of Solitude, it is, perhaps, necessary to have seen instances both of its advantageous and detrimental effects. The consequences vary with the subject on which it operates; and the same species of Solitude which to one character would be injurious, will prove to another of the highest benefit and advantage. The same person, indeed, may, at different periods, as his disposition changes, experience, under similar circumstances of retirement, very different effects. Certain, however, it is, that an occasional retreat from the tumultuous intercourses of society, or a judicious and well-arranged retirement, cannot be prejudicial. To have pointed out the train of Virtues it is capable of producing, and to have been silent upon the black catalogue of Vices that may result from extreme seclusion, would have been the more pleasing task; but I have undertaken to draw the character of Solitude impartially, and must therefore point out its possible defects.

Man in a state of solitary indolence and inactivity, sinks, by degrees, like stagnant water, into impurity and corruption. The body suffers with the mind's decay. It is more fatal than excess of action. It is a malady that renders every hope of recovery vain and visionary. To sink from action into rest, is only indulging the common course of Nature; but to rise from long continued indolence to voluntary activity, is extremely difficult, and almost impracticable. A celebrated poet has finely described this class of unhappy beings in the following lines:

> " Then look'd, and saw a lazy lolling sort,
> Unseen at church, at senate, or at court,
> Of ever listless loiterers, that attend
> No cause, no trust, no duty, and no friend.
> Thee, too, my Paridel! she mark'd thee there,
> Stretch'd on the rack of a too easy chair,
> And heard thy everlasting yawn confess
> The pains and penalties of idleness."

To preserve the proper strength, both of the body and the mind, labour must be regularly and seasonably mingled with rest. Each of them require their suited exercise and relaxations. Philosophers, who aim at [redacted]

The tear forgot as soon as shed,
The sunshine of the breast:
Theirs, buxom health, of rosy hue,
Wild wit, invention ever new,
And lively cheer of vigour born;
The thoughtless day, the easy night,
The spirits pure, the slumbers light,
That fly the approach of morn.

He, therefore, who does not possess sufficient activity to keep the body and mind in proper exercise; he who is unacquainted with the art of varying his amusements, of changing the subjects of his contemplation, and of finding within himself all the materials of enjoyment, will soon feel Solitude not only burdensome but insupportable. To such a character, Solitude will not only be disagreeable, but dangerous; for the moment the temporary passion which draws him from society has subsided, he will sink into languor and indifference; and this temper is always unfavourable to moral sentiment. The world, perhaps, with all its disadvantages, is less likely to be injurious to such a man, than the calm and silent shades of unenjoyed retirement.

Solitude also, particularly when carried to an extreme, is apt to render the character of the recluse rigid, austere and inflexible, and, of course, unsuited to the enjoyments of society. The notions he contracts are as singular and abstracted as his situation; he adheres to them with inflexible pertinacity; his mind moves only in the accustomed tract; he cherishes his preconceived errors and prejudices with fond attachment, and despises those whose sentiments are contrary to his own. A promiscuous intercourse with society has the effect of rendering the mind docile, and his judgment of men and things correct; for, in the world every subject is closely examined, every question critically discussed; and, while the spirit of controversy and opposition elicits truth, the mind is led into a train of rational investigation, and its powers strengthened and enlarged; but the mind of [illegible]

being uninterruptedly confined to its own course of reasoning, and to the habit of viewing objects on one side, it is unable to appreciate the respective weights which different arguments may deserve, or to judge in doubtful cases, on which side truth is most likely to be found. A commixture of different opinions, on any particular subject, provokes a free and liberal discussion of it, an advantage which the prepossessions engendered by Solitude uniformly prevent.

Solitude, while it establishes a dangerous confidence in the powers and opinions of its votaries, not only fastens on the characters, the errors and imperfections it has produced and fostered, but recommends them strongly to their esteem. How frequently do we observe, even in persons of rank and fortune, who reside continually on their own estates, a haughty manner and arbitrary disposition, totally incompatible with that candid conduct, that open-minded behaviour, that condescending urbanity, that free spirit, which mark the character of the polite and liberal-minded gentleman, and render him the veneration and delight of all around him! "Obstinacy and pride," says Plato, "are the inevitable consequences of a solitary life;" and the frequency of the fact certainly justifies the observation. Retired, secluded characters, having no opportunity of encountering the opinions of others, or of listening to any other judgment than their own, establish a species of tyranny over their understandings, and check that free excursion of the intellect which the discovery of truth requires. They reject, with disdain, the close investigations of logic, and repel all attempts to examine their arguments, and expose their fallacies. Their preconceived opinions, which they dignify with the appellation of settled truths, and mistake for indisputable axioms, have infixed themselves so deeply in their minds, that they cannot endure the idea of their being rooted out or removed; and they are fearful of submitting them to the test of controversy, only because they were originally received without due examination, and have

which give such high spirit to the address, and sple
did decoration to the characters, of well-bred me
They seldom qualify the awkwardness of scholastic h
bits by a free and intimate intercourse either with t
world or with each other; but being secluded from s
ciety, and engaged in abstracted pursuits, adopt a p
dantic phraseology, an unaccommodating address, fo
mal notions, and a partial attachment to their recc
dite pursuits. The common topics of conversatic
and usual entertainment of company, they treat w
high, but unjustifiable disdain; and, blinded by fogs
pride, and ideal superiority, are rendered incapable
discerning their errors.

The correction of this disposition in authors has be
thought of so much importance to the interests of m
rals, and to the manners of the rising generation t
scholars in general have been exhorted, in the high
strains of eloquence, by one of the most powe
preachers of Germany, from the pulpit of the polit
city in the empire, to guard with unceasing vigila
against those defects which are so apt to mingle w
the habits of their profession, and which tend to s
the brightness of their characters. The orator
vokes them to shake off that distant demeanour, t
unsocial reserve, that supercilious behaviour,

them into the paths of truth and science by mild persuasion, to lure them to knowledge by gentle means, and, by reducing their conversation and subjects of discourse to a level with the unlettered understandings of their auditors, to please the heart while they instruct the mind.

> Good sense and learning may esteem obtain;
> Humour and wit a laugh, if rightly ta'en:
> Fair Virtue admiration may impart;
> But 'tis good nature only wins the heart:
> It moulds the body to an easy grace,
> And brightens every feature of the face:
> It smooths th' unpolish'd tongue with eloquence,
> And adds persuasion to the finest sense.

Learning and good sense, indeed, to whatever degree they may be possessed, can only render the possessor happy in proportion as he employs them to increase the happiness of others. To effect this, he must occasionally endure the jokes of dulness without petulance, and listen with complacency to the observations of ignorance; but, above all, he must carefully avoid all inclination to exhibit his own superiority, and to shine at the expense of others.

[redacted]

He, for each triumph you shall thus decline,
Shall give ten opportunities to shine:
He sees, since once you own'd him to excel,
That 'tis his interest you should reason well.

Learning and Wisdom, indeed, however they may be confounded by arrogant and self-conceited scholars, are in no respect synonymous terms; but, on the contrary, are not unfrequently quite at variance with each other. The high admiration which scholars are too apt to entertain of the excellency of their own talents, and the vast importance they generally ascribe to their own characters and merit, instead of producing that sound judgment upon men and things which constitutes true wisdom, only engenders an effervescence in the imagination, the effect of which is, in general, the most frothy folly. Many of those who thus pride themselves on the pursuits of literature, have nothing to boast of but an indefatigable attention to some idle and unprofitable study; a study which, perhaps, only tends to contract the feelings of the heart, and impoverish the powers of the mind. True wisdom and genuine virtue are the produce of those enlarged views which arise from a general and comprehensive knowledge both of books and men: but scholars, who confine their attention entirely to books, and feel no interest or concern for the world, despise every object that does not lie within the range of their respective studies. By poring over obsolete works, they acquire sentiments quite foreign to the manners of the age in which they live; form opinions as ridiculous as they are unfashionable; fabricate systems incomprehensibl to the rest of mankind; and maintain arguments so offensive and absurd, that whenever they venture to display their acquirements in society, they are, like the bird of night, hooted back with derision into their daily obscurity. Many studious characters are so puffed up by arrogance, presumption, self-con-

and instruction they affect to give is so mixed with ostentatious pedantry, that they destroy the very end they wish to promote: and, instead of acquiring honourable approbation, cover themselves with merited disgrace. Plato, the illustrious chief of the academic set of Athenian philosophers, was so totally free from this vice of inferior minds, that it was impossible to discover in him by ordinary and casual conversation, that sublime imagination and almost divine intellect, which rendered him the idol of his age, and the admiration of succeeding generations. On his return from Syracuse, to which place he had been invited by Dionysius the younger, he visited Olympia, to be present at the performance of the Olympic games; and he was placed on the seat appropiated to foreigners of the highest distinction, but to whom he was not personally known. Some of them were so pleased with the ease, politeness, wisdom, and vivacity of his conversation, that they accompanied him to Athens, and, on their arrival in that city, requested him to procure them an interview with Plato. But how pleasing and satisfactory was their surprise, when, on his replying with a smile, "*I am the person whom you wish to see*," they discovered that this affable and entertaining companion, with whom they had travelled without discerning his excellency, was the most learned and profound philosopher at that time existing in the world! The studious and retired life of this extraordinary character had not decreased his urbanity and politeness, nor deprived him of the exercise of those easy and seducing manners which so entirely engage the affection and win the heart. He wisely prevented seclusion from robbing him of that amenity and unassuming ease so necessary to the enjoyment of society. Like those two eminent philosophers of the present day, the wise Mendelsohn, and the amiable Garve, he derived from Solitude all the benefits it is capable of conferring, without suffering any of those injuries which it too frequently inflicts on less powerful minds.

Culpable, however, as studious characters in gene-

ral are, by neglecting to cultivate that social address, and to observe that civility of manners, and urbane attention, which an intercourse not only with the world, but even with private society, so indispensably requires, certain it is, that men of fashion expect from them a more refined good breeding, and a nicer attention to the forms of politeness, than all their endeavours can produce. The fashionable world, indeed, are blamable for their constant attempts to deride the awkwardness of their more erudite and abstracted companions. The severity with which they treat the defective manners of a scholastic visiter, is a violation of the first rules of true politeness, which consists entirely of a happy combination of good sense and good nature, both of which dictate a different conduct, and induce rather a friendly concealment than a triumphant exposure of such venial failings. The inexperienced scholastic is entitled to indulgence, for he cannot be expected nicely to practise customs which he has had no opportunity to learn. To the eye of polished life, his austerity, his reserve, his mistakes, his indecorums, may, perhaps, appear ridiculous; but to expose him to derision on this subject, is destructive to the general interests of society, inasmuch as it tends to repress and damp endeavours to please. How is it possible that men who devote the greater portion of their time to the solitary and abstracted pursuits of literature, can possess that promptitude of thought, that vivacity of expression, those easy manners, and that varying humour, which prevail so agreeably in mixed society, and which can only be acquired by a constant intercourse with the world? It was not only cruel, but unjust, of the Swedish courtiers to divert themselves with the confusion and embarrassments into which Meibom and Naude, two celebrated writers on the Music and Dances of the ancients, were thrown, when the celebrated Christina desired the one to sing and the other to dance in public, for the entertainment of the court. Still less excusable were those imps of fashion in France, who exposed the celebrated

tician, Nicole, to the derision of a large company, for the misapplication of a word. A fashionable female at Paris, having heard that Nicole, who had then lately written a profound and highly approved treatise on the doctrine of curves, was greatly celebrated in all the circles of science, and affecting to be thought the patroness and intimate of all persons of distinguished merit, sent him such an invitation to one of her parties that he could not refuse to accept of. The abstracted geometrician, who had never before been present at an assembly of the kind, received the civilities of his fair hostess, and her illustrious friends, with all the awkwardness and confusion which such a scene must naturally create. After passing an uncomfortable evening, in answering the observations of those who addressed him, in which he experienced much greater difficulties than he would have found in solving the most intricate problem, he prepared to take his leave, and pouring out a profusion of declarations to the lady of the house, of the grateful sense he entertained of the high honour she had conferred on him, by her generous invitation, distinguishing attention, polite regard, and extraordinary civility, rose to the climax of his compliments, by assuring her, that the *lovely little eyes of his fair entertainer had made an impression which never could be erased from his breast*, and immediately departed. But a kind friend, who was accompanying him home, whispered in his ear, as they were passing to the stairs, that he had paid the lady a very ill compliment, by telling her that her eyes were little, for that little eyes were universally understood by the whole sex to be a great defect. Nicole, mortified to an extreme by the mistake he had thus innocently made, and resolving to apologize to the lady whom he conceived he had offended, returned abruptly to the company, and entreated her, with great humility, to pardon the error into which his confusion had betrayed him, of imputing any thing like *littleness* to so high, so elegant, so distinguished a character, declaring that he had never beheld *such fine large eyes, such fine large,*

ge, such feet large hands, or so feet and large a person llogether, in the whole course of his life.

The professional pursuits of students confine them, uring the early periods of life, to retirement and selusion, and prevent them, in general, from attempting to mix in the society of the world, until age, or rofessional habits, have rendered them unfit for this cene. Discouraged by the neglect they experience, nd by the ridicule to which they are exposed, on their rst introduction into active life, from persevering in heir attempts to shake off the uncouth manner they ave acquired, they immediately shrink from the disleasing prospect into their original obscurity, to despair of ever attaining the talents necessary to render hem agreeable to the elegant and gay. There are, indeed, some men, who, on attempting to change the alm and rational enjoyments of a retired and studious ife, for the more lively and loquacious pleasures of ublic society, perceive the manners and maxims of he world so repugnant to their principles, and so disgreeable to their taste and inclinations, that they intantly abandon society, and, renouncing all future attempts to enter into its vortex, calmly and contentedy return to their beloved retreat, under an idea that t is wrong for persons of such different dispositions to ntermix or invade the provinces of each other. There re also many studious characters who avoid society, nder an idea that they have transferred their whole ninds into their own compositions; that they have exausted all that they possessed of either instruction or ntertainment; and that they would, like empty botles, or squeezed oranges, be thrown aside with disregard, and, perhaps, with contempt, as persons no longer apable of contributing to companionable pleasures.—ut there are others, of sounder sense, and better udgment, who gladly relinquish the noisy assemblies f public life, and joyfully retire to the sweet and tranuil scenes of rural Solitude, because they seldom meet mong the candidates for public approbation, a single dividual capable of enjoying a just thought, or

[illegible]

which the last exertions of [illegible]
given [illegible] their heightened [illegible]
refinement, and truth its [illegible]
and best philosophers have [illegible]
since they were under its [illegible]
they acquired in its extensive [illegible]
and have strongly recommended [illegible]
by viewing all the various [illegible]
eye, as the best means of [illegible]
the beauties of [illegible]
and, of course, as the best [illegible]
true road to earthly happin[illegible]

> Virtue, immortal Virtu[illegible]
> The child of Nature, an[illegible]
> Sees every bliss on hum[illegible]
> To every rank a kind [illegible]
> Inspirits nature 'midst [illegible]
> Smooths languor's cheek [illegible]

Shines from the mitre with unsullied rays,
Glares on the crest, and gives the star its blaze;
Supports distinction, spreads ambition's wings,
Forms saints of queens, and demi-gods of kings;
O'er grief, oppression, envy, scorn, prevails,
And makes a cottage greater than Versailles.

A free, open, unconstrained intercourse with mankind, has also the advantage of reconciling us to the peculiarities of others, and of teaching us the important lesson how to accommodate our minds and manners to such principles, opinions, and dispositions, as may differ from our own. The learned and enlightened cannot maintain an intercourse with the illiterate, without exercising an extraordinary degree of patience, conceding many points which appear unnatural, and forbearing to feel those little vexations so adherent to characters who have lived in retirement. The philosopher, in order to teach virtue to the world with any hope of success, must humour its vices to a certain degree, and sometimes even adopt the follies he intends to destroy. To inculcate wisdom, it is necessary to follow the examples of Socrates and Wieland, and, separating from morals all that is harsh, repulsive, and antisocial, adopt only the kind and complacent tenets of the science. A German author of the present day, whom I glory to call both my countryman and my friend, observes, with the sagacity and discrimination of a true critic, in his "*Remarks on the Writings and Genius of Franklin*," that the compositions of that great and extraordinary character are totally free from that pomp of style, and parade of erudition, which so frequently disfigure the writings of other authors, and defeat their intended effect. The pen of Franklin renders the most abstract principles easy and familiar. He conveys his instructions in pleasing narrations, lively adventures, or humourous observations; and while his manner wins upon the heart, by the friendly interest he appears to take in the concerns of mankind, his matter instils into the [illegible]

principles of morals and good policy. He makes Fancy the handmaid to Reason in her researches into science, and penetrates the understanding through the medium of the affections. A secret charm pervades every part of his works. He rivets the attention by the strength of his observations, and relieves it by the variety of pleasing images with which he embellishes his subject. The perspicuity of his style, and the equally easy and eloquent turn of his periods, give life and energy to his thoughts; and, while the reader feels his heart bounding with delight, he finds his mind impregnated with instruction. These high advantages resulted entirely from his having studied the world, and gained an accurate knowledge of mankind. An author, indeed, may acquire an extraordinary fund of knowledge in Solitude; but it is in Society alone that he can learn how to render it useful. Before he can instruct the world, he must be enabled to view its fooleries and vices with calm inspection; to contemplate them without anger, as the unavoidable consequences of human infirmity; to treat them with tenderness; and to avoid exasperating the feelings of those whose depravity he is attempting to correct. A moral censor, whose disposition is kind and benevolent, never suffers his superior virtue, knowledge, or [redacted]

uires, and with that indulgence and affability which liberality of sentiment will ever dictate; but how , alas! are there who, by complacency and condescension, entitle themselves to the kindness and civility hich they stand so much in need, and so arrogantly ect! How is it possible for those who are vigilantly lous to depress the rising merit of others, ever to their friendship or esteem? Friendship can only acquired by an open, sincere, liberal, and manly duct; but he whose breast is filled with envy and eusy, who cautiously examines, before he speaks, ry sentiment and feeling, lest his tongue should be the meanness of his heart, and the poverty of his d; who seizes every light indiscretion, or trifling or, that may *inadvertently* escape from his compa; who silently repines at every excellency, both al and intellectual, which they may discover; who, n when surrounded by those who wish him well, tinues, with guarded circumspection, and suspis caution, to weigh the motives of their actions conversation, as if he were surrounded by the erest enemies, must be utterly incapable of esming others, or being esteemed himself; and to pose that the generous flame of friendship, that fire, which, under the deepest adversity, so comably warms and cheers the heart, can ever spring from such cold materials, and ashy embers, would extravagant and ridiculous.

he delight which the heart experiences in pouring h the *fulness of its feelings*, with honest confidence, the bosom of a faithful friend, is permanent and ounded. The pleasures which spring from the uisition of fame, whether resulting from the genevoice of an approving public, or extorted from reluctant tongues of envious rivals and contempories, will bear no comparison with those which thrill ugh the exulting bosom of him who can justly exm," To the heart of this unhappy man I have given rning hopes, and made him look forward with confince to the enjoyment of [illegible]

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who live secluded lives very seldom pos
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is he who, shut up within the narrow inclosu
interest, has no person to whom he can at all t
full confidence, expand his soul. But he wh
feel an affection for such as listen continu
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imaginary prodigies of his wit, or never cont
egotism of his opinions, is totally unfit for
and utterly unworthy of respect. It is men
and of retired habits, who are most likely to

to approve of some extravagant conjecture, or to adopt all the visionary notions and Utopian systems they may have framed. He who neglects to perform the common charities of life, because his idle vanity may have been offended by the neglect or indifference of his companions, will never find, and cannot become a real friend. There are also an inferior order of fops in literature (if any order can be inferior to that which I have last described,) who carry with them, wherever they go, a collection of their latest compositions, and by importunately reading them to every one they meet, and expecting an unreserved approbation of their merits, render themselves so unpleasantly troublesome on all occasions, that, instead of conciliating the least regard or esteem, their very approach is dreaded as much as a pestilence or a famine. Every man of real genius will shun this false ambition of gratifying vanity by forced applause; because he will immediately perceive, that, instead of gaining the hearts of his auditors, he only exposes himself to their ridicule, and loses all chance of their esteem.

The disadvantages, however, which studious characters have been described to experience from habits of solitary seclusion, and by neglecting the manners of society, must not be indiscriminately applied. It is the morose and surly pedant, who sits silently in his solitary study, and endeavours to enforce a character for genius in opposition to Nature, who adopts the mean and unworthy arts of jealousy, suspicion, and dishonest praise. Far different the calm, happy, and honourable life of him who, devoted to the cultivation of a strong understanding, and the improvement of a feeling heart, is enabled, by his application and genius, to direct the taste of the age by his liberality of spirit, to look on his equals without jealousy, and his superiors with admiration; and, by his benevolence, to feel for the multitude he instructs, indulgence and affection; who, relying on the real greatness of his temper [illegible] no attempt to increase his importance by low [illegible] or unfounded satire; whose firm temper [illegible]

spirit I have imparted the balm of comfort and tranquillity; and from the bleeding bosom of my friend have driven despair!" But to perform such offices as these, it is indispensably necessary that we should have recommended ourselves to the confidence, and have gained the affections of those we intend to serve. This great and necessary property, however, those who live secluded lives very seldom possess: but, much as they may in general disdain to practise this high virtue, it is necessary that they should know that it tends more to ennoble the sentiments of the mind, and to raise the feelings of the heart, than their most successful researches to discover something before unheard of in the regions of science, and which they pursue with as much avidity as if truth were liable to decay, unless sustained by the aid of novelty.

It is justly and beautifully said by one of the apocryphal writers, that *A faithful friend is the medicine of life.* A variety of occasions happen, when, to pour forth the heart to one whom we love and trust, is the chief comfort, perhaps the only relief we can enjoy. Miserable is he who, shut up within the narrow inclosure of selfish interest, has no person to whom he can at all times, with full confidence, expand his soul. But he who can only feel an affection for such as listen continually to the suggestions of vanity, as applaud indiscriminately the imaginary prodigies of his wit, or never contradict the egotism of his opinions, is totally unfit for friendship, and utterly unworthy of respect. It is men of learning and of retired habits, who are most likely to adopt this disengaging disposition. There are, I am sorry to say it, many men, distinguished in the paths of science, who affect to possess the most refined sensibility, and whose tongues are continually proclaiming the virtues of benevolence, but who, when they are called upon to practise those virtues in behalf of some distressed companion, turn a deaf ear to the appeal, form some poor excuse for not interfering, and, if pressed to come forward with some promised assistance, deny to afford it, because the unhappy sufferer has neglected

CHAP. IV.

The Influence of Solitude on the Imagination.

THE powers of imagination are great; and the effects produced by them, under certain circumstances, upon the minds of men of warm and sensible tempers, extraordinary and surprising. Multitudes have been induced, by perturbed imaginations, to abandon the gay and cheerful haunts of men, and to seek, in dreary desolation, comfort and repose. To such extremes has this faculty, when distorted, hurried its unhappy subjects, that they have endured the severest mortification, denied themselves the common benefits of Nature, exposed themselves to the keenest edge of winter's cold, and the most scorching rays of summer's heat, and indulged their distempered fancies in the wildest chimeras. These dreadful effects appear, on a first view, to be owing to some supernatural cause, and they agitate our senses, and confuse the understanding, as phenomena beyond the comprehension of reason: but the wonder vanishes when the cause is coolly and carefully explored; and the extravagancies are traced up to their real source, the natural organization of man. The wild ideas of the hermit Anthony, who, in his gloomy retreat, fancied that Beelzebub appeared to him in the form of a beautiful female, to torture his senses, and disturb his repose, originated in his natural character and disposition. His distempered fancy conjured up a fiend, which, in fact, existed in his unsubdued passions and incontinent desires.

> . . . . . . From the inchanting cup
> Which Fancy holds to all, the unwary thirst
> Of youth oft swallows a Circæan draught,
> That sheds a baleful tincture o'er the eye
> Of reason, till no longer he discerns,
> And only lives to err: then revel forth
> A furious band, that spurn him from the throne

And all is uproar. Hence the fever'd heart
Pants with delirious hope for tinsel charms.

Solitude excites and strengthens the powers of the imagination to an uncommon degree, and thereby enfeebles the effect of the controlling powers of Reason. The office of the latter faculty of the mind is to examine with nice discernment and scrupulous attention, to compare the several properties of thoughts and things with each other, and to acquire, by cool and deliberate investigation, correct ideas of their combinations and effects. The exercise of this power suspends the vehemence of action, and abates the ardour of desire; but Fancy performs her airy excursions upon light and vagrant wings, and flying around her objects without examination, embraces every pleasing image with increasing delight. Judgment separates and associates the ideas the mind has gained by sensation and reflection, and by determining their agreement or disagreement, searches after truth through the medium of probability; but the imagination employs itself in raising unsubstantial images, and pourtraying the form of things unknown in Nature, and foreign to truth. It has, indeed, like memory, the power of reviving in the mind the ideas which, after

which is least worthy of it. I shall therefore endeavour to show, by some general observations, in what instances Solitude is most likely to create those flights of imagination which mislead the mind, and corrupt the heart.

Imagination is said to be the simple apprehension of corporeal objects when they are absent; which absence of the object it contemplates, distinguishes this faculty from *sensation*, and has occasioned some metaphysicians to call it *recorded sensation*. Upon the due regulation and proper management of this great and extraordinary power of the mind, depends, in a great measure, the happiness or misery of life. It ought to consist of a happy combination of those ideas we receive through the organs of bodily sense, and those which we receive from the faculties of moral perception; but it too frequently consists of a capricious and ill-formed mixture of heterogeneous images, which, though true in themselves, are false in the way they are applied. Thus a person, the circulation of whose blood in any particular member is suddenly stopped, *imagines* that needles are pricking the disordered part. The sensation in this case is real, but the conclusion from it is fallacious. So is every mental illusion. Imagination, when she first begins to exercise her powers, seizes on some fact, of the real nature of which the mind has but an obscure idea, and, for want of tracing it through all its connections and dependencies, misleads Reason into the darkest paths of error. The wild conjectures, and extravagant opinions which have issued from this source are innumerable. The Imagination receives every impulse with eagerness, while the passions crowd around her splendid throne, obedient to her dictates. They act, indeed, reciprocally on each other. The Imagination pours a concourse of contrary ideas into the mind, and easily disregards or reconciles their incongruities. The voice of the calm inquirer Reason is incapable of being heard amidst the tumult; and the favourite image is animated and enlarged by the glowing fire of the Passions. So

remains to control or regulate, much less to subdue, this mental ray, which inflames the whole soul, and exhalts it into the fervour of Enthusiasm, hurries it into the extravagance of Superstition; or precipitates it into the furious frenzies of Fanaticism.

> The powerful tumult reigns in every part,
> Pants in the breast, and swells the rising heart.

Enthusiasm is that ecstacy of the mind, that lively transport of the soul, which is excited by the pursuit or contemplation of some great and noble object, the novelty of which awakens attention, the truth of which fixes the understanding, and the grandeur of which, by firing the fancy, engages the aid of every passion, and prompts the mind to the highest undertakings. A just and rightly-formed enthusiasm is founded in reason, and supported by nature, and carries the mind above its ordinary level, into the unexplored regions of art and science. The rational enthusiast, indeed, rises to an elevation so far above the distinct view of vulgar eyes, that common understandings are apt to treat him either with blind admiration, or cool contempt, only because they are incapable of comprehending his real character; and while some bow to him as an extraordinary genius, others rail at him as an unhappy lunatic. The powers of enthusiasm, however, when founded upon proper principles, so strengthen and invigorate the faculties of the mind, as to enable it to resist danger undismayed, and to surmount difficulties that appear irresistible. Those, indeed, who have possessed themselves of this power to any extraordinary degree, have been considered as *inspired*, and their great achievements conceived to have been directed by councils, and sustained by energies of a divine or super-mundane nature. Certain, it is, that we owe to the spirit of enthusiasm whatever is great in art, sublime in science, or noble in the human character: and the elegant and philosophic Lord Shaftesbury, while he ridicules the absurdities of this mis-

derfully powerful and extensive quality, admits that it is impossible to forbear ascribing to it whatever is greatly performed by heroes, statesmen, poets, orators, and even philosophers themselves: and who that is not contented to wallow in the mire of gross sensuality, would not quit the noisy scenes of tumultuous dissipation, and repair with joy and gladness to solitary shades, to the bower of tranquillity, and the fountain of peace, to majestic forests, and to verdant groves, to acquire this necessary ingredient to perfect excellence? Who would not willingly pierce the pensive gloom, or dwell among the brighter glories of the golden age, to acquire by a warm and glowing, but correct and chaste contemplation of the beautiful and sublime works of Nature, these ravishing sensations, and gain this noble fervour of the imagination? A proper study of the works of Nature amidst the romantic scenery of sylvan Solitude, is certainly the most likely means of inspiring the mind with true enthusiasm, and leading Genius to her most exalted heights; but the attempt is dangerous. There are few men in whose minds airy notions do not sometimes tyrannize. "To indulge the power of fiction" says a celebrated writer, "and send imagination out upon the wing, is often the sport of those who delight too much in silent speculation. When we are alone, we are not always busy; the labour of excogitation is too violent to last long; the ardour of inquiry will sometimes give way to idleness or satiety. He who has nothing external that can divert him, must find pleasure in his own thoughts, and must conceive himself what he is not; for who is pleased with what he is? He then expatiates in boundless futurity, and culls from all imaginable conditions that which for the present moment he should most desire, amuses his desires with impossible enjoyments, and confers upon his pride unattainable dominion. The mind dances from scene to scene, unites all pleasures in all combinations, riots in delights which nature and fortune, with all their bounty, cannot bestow. In time some particular train of ideas fixes the attention

grows most imperious, and in this despotic ...
tions begin to operate as realities, false opini...
on the mind, and life passes in dreams of rap...
anguish. This is one of the dangers of Solit...

These observations bring us to conside... racter of the fanatical visionary, who feels... happy enthusiast, the same agitation of pas... the same inflammation of mind; but as the ... the one are founded upon knowledge, truth... ture, so the feelings of the other are the re... norance and error, and all the glittering met... brain the effects of imposture and deception... species of *Enthusiasm* Mr. Locke gives the... description: "In all ages men in whom m... has mixed with devotion, or whose conceit... selves has raised them into an opinion of a g... miliarity with God, and a nearer admittance... vours, than is afforded to others, have ofte... themselves with a persuasion of an immedi... course with the Deity, and frequent comm... with his divine spirit. Their minds being th... ed, whatever groundless opinion comes to se... strongly upon the fancies, is an illuminatio... Spirit of God, and whatever odd action the... themselves a strong inclination to do, that i...

his reason, and destroys the best affections of his heart, while his passions take the part of their furious assailants, and render him the victim of his visionary conceptions. It is not, however, from sources of fanatical devotion, or irrational Solitude, that this vicious species of enthusiasm alone arises. The follies of *Faquiers*, the extravagance of *Orgaists*, the absurdities of *Hermits*, and the mummery of *Monks*, are not more enthusiastically injurious to the true interests of mankind, or more pregnant with all the calamitous effects of this baleful vice, than those unprincipled systems of politics and morals which have been of late years obtruded on the world, and in which good sense is sacrificed, and true science disgraced.

The growth of Fanaticism, whether moral, political, religious, or scientific, is not confined exclusively to any age or country; the seeds of it have been but too plentifully sown in all the regions of the earth; and it is almost equally baneful and injurious in whatever soil they spring. Every bold, turbulent, and intriguing spirit, who has sufficient artifice to inflame the passions of the inconstant multitude, the moment he calls the demon of Fanaticism to his aid, becomes troublesome, and frequently dangerous, to the government under which he lives. Even the affectation of this powerful, but pernicious quality, is able to produce fermentations highly detrimental to the peace of society. In the very metropolis of Great Britain, and among the enlightened inhabitants of that kingdom, Lord George Gordon, in the present age, was enabled, by assuming the hypocritical appearances of piety, and standing forth as a champion of a religious sect, to convulse the nation, and endanger its safety. In the twenty-first year of the reign of his Britannic Majesty, the present powerful and illustrious King George the Third, an act of parliament was passed to relieve the Roman Catholics residing in England from the penalties and disabilities which had been imposed on them at the Revolution. An extension of the same relief to the Catholics of Scotland was also said to be intended by parliament.

The report spread an immediate alarm throughout the country; societies were formed for the defence of the *Protestant faith*; committees appointed, books dispersed, and, in short, every method taken to inflame the zeal of the people. These attempts being totally neglected by government, and but feebly resisted by the more liberal minded in the country, produced all their effects. A furious spirit of bigotry and persecution soon showed itself, and broke out into the most outrageous acts of violence against the Papists at Edinburgh, Glasgow, and elsewhere: but as government did not think it advisable to repress this spirit by force, the just and benevolent intentions of the legislature were laid aside. The successful resistance of the zealots in Scotland to any relaxation of the penal laws against Papists, seems to have given the first rise to *The Protestant Association* in England; for about the same time bills were dispersed, and advertisements inserted in the newspapers, inviting those who wished well to the cause to unite under that title; and Lord George Gordon, who had been active at the head of the malecontents in Scotland, was chosen their president. The ferment was suffered to increase during a course of several years. His lordship was a member of the senate; and his extraordinary conduct in the house, the frequent interruption he gave to the business of parliament, as well as the unaccountable manner in which he continually brought in and treated matters relative to religion and the danger of popery, and the caprice with which he divided the house upon questions wherein he stood nearly or entirely alone, were passed over, along with other singularities in his dress and manners, rather as subjects of pleasantry than of serious notice or reprehension. On Monday, the 29th of May, 1780, a meeting was held at Coachmaker's Hall, pursuant to a public advertisement, in order to consider of the mode of presenting a petition to the House of Commons. Lord George Gordon took the chair; and, after a long inflammatory harangue, in which he endeavoured to persuade his hearers of the rapid and

alarming progress that popery was making in the kingdom, he proceeded to observe, that the only way to stop it, was going in a firm, manly, and resolute manner to the house, and showing their representatives, that they were determined to preserve their religious freedom with their lives; that, for his part, he would run all hazards with the people; and if the people were too lukewarm to run all hazards with him, when their conscience and their country called them forth, they might get another president, for that he would tell them candidly, he was not a lukewarm man himself; and that, if they meant to spend their time in mock debate, and idle opposition, they might get another leader. This speech was received with the loudest applause, and his lordship then moved the following resolution: "That the whole Body of the Protestant Association do attend in St. George's Fields, on Friday next, at ten o'clock in the morning, to accompany their President to the House of Commons at the delivery of the Protestant Petition;" which was carried unanimously. His lordship then informed them, that if less than twenty thousand of his fellow-citizens attended him on that day, he would not present their petition. Accordingly, on Friday, the 2d of June, 1780, at ten in the forenoon, several thousands assembled at the place appointed, marshalling themselves in ranks, and waiting for their leader, who arrived about an hour afterward, and they all proceeded to the houses of parliament. Here they began to exercise the most arbitrary power over both Lords and Commons, by obliging almost all the members to put blue cockades in their hats, and call out "*No Popery!*" Some they compelled to take oaths to vote for the repeal of this obnoxious act; others they insulted in the most indecent and insolent manner. They took possession of all the avenues up to the very doors of both houses of parliament, which they twice attempted to force open, and committed many outrages on the persons of the members. Nor were they dispersed, or the remaining [illegible] able to leave their seats, until a military [illegible]

The houses were adjourned to the 19th of June. But so dreadful a spectacle of calamity and horror was never known in any age or country, as that which the metropolis of England exhibited on the evening and the day which succeeded this seditious congregation. These astonishing effects produced by the real or pretended fanaticism of a simple individual, sufficiently display the power of this dangerous quality, when artfully employed to inflame the passions of the unthinking multitude. But it is worthy observation, that while this incendiary sustained among his followers the character of a pious patriot, of a man without the smallest spot or blemish, of being, in short, the most virtuous guardian of the established religion of the country, he regularly indulged his holy fervours, and sanctified appearances, every evening, in the company of common prostitutes, or professed wantons.

The fire of fanaticism is, indeed, so subtilely powerful, that it is capable of inflaming the coldest mind. The mildest and the most rational dispositions have been occasionally injured by its heat. The rapidity of its progress certainly depends, in a great degree, on the nature of the materials on which it acts; but, like every dangerous conflagration, its first appearances should be watched, and every means taken to extinguish its flames. The extinction is, perhaps, most happily and readily effected by those counteractions which the common occupations, and daily duties of life produce on the mind, when judiciously opposed to this flagrant evil. Of the advantages, at least, of this resource, a circumstance in the history of the late Dr. Fothergill, affords a remarkable example. This celebrated physician possessed the greatest tranquillity of mind, and had obtained so complete a dominion over his passions, that he declared to a friend, recently before his death, that he could not recollect a single instance, during the whole course of his life, in which they had been improperly disturbed. This temper, which was perfectly suited to the character of the religion he professed, the tenets of which he strictly practised, he maintained

on all occasions; nor was there any thing in his general conduct or manner that betrayed to his most familiar friends the least propensity toward enthusiasm; and yet, distant as the suspicion must be, under these circumstances, that he should ever be under the influence of superstition, it is well known, that while he was a student at Edinburgh, where he was distinguished for the mildness of his manners, and the regularity of his conduct, he one day, in an eccentric sally of fanaticism, ran, almost entirely naked, though the streets of that city, warning all its inhabitants of the impending wrath of Heaven; and exhorting them in the most solemn manner, to avert the approaching danger, by humbly imploring the mercy of an offended Deity: but this religious paroxysm was of short duration. He was at this time in habits of intimacy with the great characters who then filled the professional chairs of the university, and ardently engaged in the pursuits of study; and the exercises which his daily tasks required, together with the company and conversation of these rational, well-informed, and thinking men, preserved his reason, and soon restored him to the full and free enjoyment of those faculties, from which both science and humanity afterward derived so many benefits.

The conduct of St. Francis, commonly called The Holy Francis of Assisi, was in some degree similar; excepting that the madness of this fanatic continued throughout his life, while the delirium of Fothergill lasted but a day. This saint was born at Assisi, in the province of Umbria, in the year 1182. His real name of baptism was John; but, on acount of the facility with which he acquired the French language, so necessary at that time in Italy, especially for the business for which he was intended, he was called Francis. He is said to have been born with the figure of a *cross* on his right shoulder, and to have dreamt that he was designed by Heaven to promote the interests of that holy sign. His disposition was naturally mild, his comprehension quick, his feelings acute, his [illegible], his imagination vivid, and his [illegible]

warm. A careless and unrestrained indulgence of the propensities of youth had led him into a variety of vicious habits and libertine extravagancies, until the Solitude to which a fit of sickness confined him, brought him to a recollection, and forced him to reflect upon the dangerous tendency of his past misconduct. His mind started with horror at the dreadful scene his retrospection presented to his view; and he resolved to quit the company of his former associates, to reform the profligacy of his life, to restore his character, and to save, by penitence and prayer, his guilty soul. These serious reflections wrought so powerfully on his dejected mind, that he fell into an extravagant kind of devotion, more resembling madness than religion. Fixing on a passage in St. Matthew, in which our saviour desires his apostles to *provide neither gold nor silver, nor brass in their purses; nor scrip for their journey; neither two coats, neither shoes, nor yet staves*, he was led to consider a voluntary and absolute poverty as the essence of the gospel, and to prescribe this poverty as a sacred rule, both to himself and to the few who followed him. He accordingly wandered through the streets of Assisi, in garments that scarcely concealed his nakedness, in order, as he said, to inure himself to the taunts and ridicule of his former companions, whom he now called the children of sin, and followers of satan. The father of the young saint, supposing, from these extravagancies, that the sickness under which he had so long laboured had disordered his intellects, prepared to provide him with some proper place of confinement, until time or medical regimen should restore him to his right senses; but the saint, having been informed of his father's friendly intention, declined his paternal care, and quitting his house, sought a sanctuary in the palace of the Bishop of Assisi. The diocesan immediately sent to the father of the fugitive, and, after hearing him upon the subject of his right to provide for the safety of his son, he turned calmly to the son, and desired him to reply. The son immediately tore off the tattered garments which he then wore, and casting

them with scorn and indignation at the feet of his astonished parent, exclaimed, "*There, take back all your property. You were, indeed, my earthly father: but henceforth I disclaim you; for I own no father, but him who is in heaven.*" The Bishop, either really or affectedly delighted with this unnatural rant of the young enthusiast, threw his own mantle over the saint, and exhorted him to persevere in his holy resolution, and to cherish with increasing ardour the divine inspiration of his pious mind. The frantic youth, animated by the warm approbation of the bishop, proceeded in his religious course, and, abandoning the city, retired into the deepest gloom of an adjacent forest, to indulge the fervours of that false enthusiasm which had overpowered his brain. In this retreat, a second vision confirmed him in his holy office; and, being encouraged by Pope Innocent the Third, and Honorius, he established, in the year 1209, the Order of Saint Francis. If this ridiculous enthusiast had corrected the extravagancies of his overheated imagination, by a cool and temperate exercise of his reason, by studying, like the celebrated physician we have just mentioned, some liberal science, he might, with the talents he possessed, have become a really useful member of society. But these wild shoots, if suffered to grow to any height, cannot afterward be easily eradicated; and even Fothergill, if he had lived like Francis, in an age of superstitious delusion, and been encouraged to believe the truth of his fanatic conceptions, his temporary phrenzy might have continued through life; and his character, instead of being revered as a promoter of an useful science, have been held up by an ignorant multitude to the contempt and ridicule of posterity.

The vacancy of Solitude, by leaving the mind to its own ideas, encourages to a great excess these wild and eccentric sallies of the imagination. He who has an opportunity to indulge, without interruption or restraint, the delightful musings of an excursive fancy, will soon lose all relish for every other pleasure, neglect every employment which tends to [illegible]

the gratification of such an enchanting
ous propensity. During the quietude
life, Imagination usurps the throne of
the feeble faculties of the mind obey h
her voice becomes despotic. If thes
exercised on the agreeable appearanc
the various entertainments poetry, p
any of the elegant arts, are capable of

> . . . . . Then the inexpressive
> Diffuses its enchantment; Fancy
> Of sacred fountains, and Elysian
> And vales of bliss; the intellectu
> Bends from his awful throne a wo
> And smiles; the Passions, *gently*
> Sink to divine repose, and Love
> Alone are waking.

But if the mind, as in the Solitude o
sion, fixes its attention on ascetic s
the fancy with unnatural legends, th
sinking to divine repose, feels a m
and discontented torpor, which extin
al reflection, and engenders the most

> Turn we awhile on lonely man o
> And see what frantic scenes of f
> In some dark monastery's gloom
> Where formal, self-presuming vi
> Bedoz'd with dreams of grace-dis

Bottles of precious tears that saints have wept,
And breath a thousand years in phials kept:
Sunbeams sent down to prop one friar's staff,
And hell broke loose to make another laugh;
Obedient fleas, and superstitious mice:
Confessing wolves, and sanctifying lice;
Harass'd by watchings, abstinence, and chains,
Strangers to joys, familiar grown with pains;
To all the means of virtue they attend
With strictest care, and only miss the end.
For thus, when Reason stagnates in the brain,
The dregs of Fancy cloud its purest vein.

Men even of strong natural understandings, highly improved by education, have, in some instances, not been able to resist the fatal effects of intense application, and long continued Solitude. The learned Melanus having, during a course of many years, detached his mind from all objects of sense, neglected all seasonable and salutary devotion, and giving an uncontrolled license to his imagination, fancied, in the latter part of his life, that he was a *barley corn*; and although he received his friends with great courtesy and politeness, and conversed upon subjects both of science and devotion with great ease and ingenuity, he could never afterward be persuaded to stir from home, lest, as he expressed his apprehension, he should be picked up in the streets, and swallowed by a fowl.

The female mind is still more subject to these delusions of disordered fancy; for, as their feelings are more exquisite, their passions warmer, and their imaginations more active than those of the other sex, Solitude, when carried to excess, affects them in a much greater degree. Their bosoms are much more susceptible to the injurious influence of seclusion, to the contagion of example, and to the dangers of illusion. This may, perhaps, in some degree, account for the similarity of disposition which prevails in cloisters, and other [illegible] tutions, which confine women entirely to the [illegible] of each other. The force of example and [illegible]

mew like a cat; that several others of
short time followed her example; and
this unaccountable propensity became ge
out the convent; the whole sisterhood jo
periods, in the practice of mewing, and c
several hours. But of all the extraor
recorded of the sex, none can exceed tl
dan relates to have happened in one of tl
Germany, during the fifteenth century.
nuns, who had long been secluded fror
man, was seized with the strange prop
all her companions; and, extraordina
seem, this disposition spread until the
was infected with the same fury. Th
deed, states, that this mania extended
the walls of the convent, and that the di
veyed to such a degree from cloiste
throughout Germany, Holland, and It
practice at length prevailed in every f
in Europe.

These instances of the pernicious influ
dereliction of society, may possibly app
derstandings of the present generation e
incredible: but they are certainly tru

unknown spheres, and endeavours to find in ideal forms entertainment and delight. Angelic visions, infernal phantoms, amazing prodigies, the delusions of alchemy, the frenzies of philosophy, and the madness of metaphysics, fill the disordered brain. The intellect fastens upon some absurd idea, and fosters it with the fondest affection, until its increasing magnitude subdues the remaining powers of sense and reason. The slightest retrospect into the conduct of the solitary professors of every religious system, proves the lamentable dangers to which they expose their mental faculties, by excluding themselves from the intercourses of rational society. From the prolific womb of solitude, sprung all the mysterious ravings and senseless doctrines of the New Platonists. The same cause devoted the monks and anchorites of the Christian church to folly and fanaticism. Fakirs, Bramins, and every other tribe of religious enthusiasts, originated from the same source. By abandoning the pleasures of Society, and renouncing the feelings of Nature, they sacrificed Reason upon the altar of Superstition, and supplied its place with ecstatic fancies, and melancholy musings. There is nothing more evident, than that our holy religion, in its original constitution, was set so far apart from all refined speculations, that it seemed in a manner diametrically opposite to them. The Great Founder of Christianity gave one simple rule of life to all men; but his disciples, anxious to indulge the natural vanity of the human mind, and misled, in some degree, by the false philosophy which at that period overspread the heathen world, introduced various doctrines of salvation, and new schemes of faith. Bigotry, a species of superstition never known before, took place in men's affections, and armed them with new jealousies against each other: barbarous terms and idioms were every day invented; monstrous definitions imposed, and hostilities the fiercest imaginable, exercised on each other by the contending parties. Fanaticism, with all the train of Visions, Prophecies, Dreams, Charms, Miracles, and

Exorcises, succeeded; and spiritual feats, of the most absurd and ridiculous nature, were performed in monasteries, or up and down, by their mendicant or itinerant priests, and ghostly missionaries. Solitude impressed the principles upon which these extravagancies were founded, with uncommon force on the imagination; and the mind, working itself into holy fervours and inspirations, gave birth to new extravagancies. The causes which operated on the minds of men to produce such ridiculous effects, acted with double force on the ardent temper, warm imagination, and excessive sensibility of the female world. That which was mere phantasy with the one sex, became frenzy with the other. Women, indeed, are, according to the opinion of Plato, the nurses of fanaticism; and their favourite theme is that which has been dignified by the appellation of *a sublime passion for piety*: an ardent and refined love of Heaven; but which, in fact, is only the natural effects of the heart, swollen intumescently by an unreined, prolific, and too ardent imagination. Instances of this kind are discoverable in all the accounts that have been published of the holy fervours of these penitents, particularly in those of Catharine of Sienna, of Joan of Cambray, of Angelina of Foligny, of Matilda of Saxony, of Maria of the Incarnation, of Mary Magdalen of Pazzio, of Gertrude of Saxony, and many others. The celebrated Armelle, who was born in the year 1606, at Campenac, in the diocese of St. Malo, and who died at Vannes in the year 1671, possessed great personal beauty, a quick and lively mind, and an uncommon tenderness of heart. Her parents, who were honest and industrious villagers, placed her as a menial servant in the house of a neighbouring gentleman, with whom she lived for five-and-thirty years in the practice of the most exemplary piety and extraordinary virtue, at least, according to the accounts which he gave from time to time of her conduct. During the time she resided with this gentleman, his groom, *finding* the kitchen door fastened, had the curiosity to *peep* through the key-hole, where he discovered the

maid, in a paroxysm of divine ecstasy, perform-
n humble office of spitting a capon. The agitation
holy spirit so affected the mind of the astonish-
uth, that, it is said by the Ursaline sister, who
ritten the life of this great luminary of French
ty, under the title of *The School for the Love of*
he became immediately enamoured with the
ies of religion, and renouncing the pomps and
es of the world, entered into a monastery, at the
time that his holy companion thought proper to
raw from future observation into the convent of
es, where she devoted the remainder of her life,
led, as it is reported, of an excess of divine love.
youthful days of Armelle had been passed in
t total Solitude; for her occupation at the house
ich she was placed by her parents, was confined
ly to the kitchen, and she had scarcely any other
ourse than with its furniture. It appears, how-
from the history of her life, that she was from
ildhood excessively fond of reciting an *ave* or
noster; and while occupied in tending the flocks,
iginal employment, amused herself in telling her
; "by which means," says the Ursaline sister,
made, even in her pastoral state of simplicity
norance, such great advances in divine love, that
at moment she was allowed to pay her adoration
Crucifix, the fervency of her pious passion burst
with such ecstasy, that she eagerly snatched the
object to her arms, and embraced it with a trans-
o warmly affectionate, that streams of tenderness
d from her eyes."

truly said by a celebrated English writer, to be
he utmost importance to guard against extremes
ry kind in religion. We must beware, lest by
ng to avoid one rock we split upon another. It
een long the subject of remark, that Superstition
nthusiasm are two capital sources of delusion:
stition, on the one hand, attaching men with im-
rate zeal to the ritual and external parts of re-
; and Enthusiasm, on the other, directing their

whole attention to internal emotions and mystical communications with the spiritual world; while neither the one nor the other has paid sufficient regard to the great moral duties of the Christian life. But, running with intemperate eagerness from these two great abuses of religion, men have neglected to observe that there are extremes opposite to each of them, into which they are in hazard of precipitating themselves. Thus the horror of superstition has sometimes reached so far as to produce contempt for all external institutions; as if it were possible for Religion to subsist in the world without forms of worship, or public acknowledgment of God. It has also happened, that some who, in the main, are well affected to the cause of goodness, observing that persons of a devout turn have at times been carried away by warm affections into unjustifiable excesses, have thence hastily concluded that all Devotion was akin to Enthusiasm; and, separating religion totally from the heart and affections, have reduced it to a frigid observance of what they call the rules of Virtue." These extremes are to be carefully avoided. True devotion is rational and well founded; and consists in the lively exercise of that affection which we owe to the Supreme Being, comprehending several emotions of the heart, which all terminate in the same great object.

These are among the evils which an irrational Solitude is capable of producing upon an unrestrained and misdirected imagination; but I do not mean to contend indiscriminately, that Solitude is generally to be considered as dangerous to the free indulgence of this delightful faculty of the mind. Solitude, well chosen, and rationally pursued, is so far from being either the open enemy, or the treacherous friend, of a firm and fine imagination, that it ripens its earliest shoots, strengthens their growth, and contributes to the production of its richest and most valuable fruits. To him who has acquired the happy art of enjoying in Solitude the charms of Nature, and of indulging the powers of Fancy without impairing the faculty of Reason,

. . . . Whate'er adorns
The princely dome, the column, and the arch,
The breathing marble, and the sculptur'd gold,
Beyond the proud possessor's narrow claim,
His happy breast enjoys. For him the Spring
Distils her dews, and from the silken gem
Its lucid leaves unfolds: for him the hand
Of Autumn tinges every fertile branch
With blooming gold, and blushes like the morn.
Each passing hour sheds tribute from her wings;
And still new beauties meet his lonely walk,
And loves unfelt attract him. Not a breeze
Flies o'er the meadow; not a cloud imbibes
The setting sun's effulgence; not a strain
From all the tenants of the warbling shade
Ascends, but whence his bosom can partake
Fresh pleasure, unreprov'd. Nor thence partake
Fresh pleasure only: for the attentive mind,

The elements and seasons: all declare
For what the eternal Maker has ordain'd
The powers of Man. We feel within ourselves
His energy divine: He tells the heart
He meant, He made us to behold and love
What He beholds and loves, the general orb
Of Life and Being; to be great like Him,
Beneficent and active. Thus the men
Whom Nature's Works can charm, with God himself
Hold converse; grow familiar, day by day,
With his conceptions, act upon his plan,
And form to his the relish of their souls.

the theatres, masquerades, operas, balls, and other places of public diversion; to amuse themselves at home with cards, dice, or other games; or to infuse from the eyes of female beauty new life into their drooping souls. Certain it is, that great advantages may be derived by detaching the mind from those objects by which it is tortured and consumed; but to run indiscriminately, and with injudicious eagerness, into the pursuit of pleasures, without any pre-disposition to enjoy them, may rather tend to augment than diminish the disease.

The eye of Melancholy views every object on its darkest and most unfavourable side, and apprehends disastrous consequences from every occurrence. These gloomy perceptions, which increase as the feelings become more indolent, and the constitution more morbid, bring on habitual uneasiness and chagrin upon the mind, and render every injury, however small and trifling it may be, irksome and insupportable. A settled dejection ensues; and the miserable patient avoids every scene in which his musings may be liable to interruption: the few enjoyments he is yet capable of feeling in any degree impeded; or which may call upon him to make the slightest exertion; and, by withdrawing himself from Society into Solitude, neglects the exercises and recreations by which his disease might be relieved. Instead of endeavouring to enlighten the dark gloom which involves his mind, and subdues his soul, by regarding with a favourable eye all that gives a true value and high relish to men of sound minds and lively dispositions, he fondly follows the phantom which misleads him, and thereby sinks himself more deeply into the moody fanes of irremediable melancholy; and if the bright rays of life and happiness penetrate by chance into the obscurity of his retreat, instead of feeling any satisfaction from the perception of cheerfulness and content, he quarrels with the possessors of them, and converts their enjoyments into subjects of grievance, in order to torment himself.

Unfavourable, however, as a dreary and disconsolate

Solitude certainly is to the recovery of a mind labouring under this grievous affliction, it is far preferable to the society of licentious companions, and to wild scenes of inebriating dissipation. Worldly pleasures, and sensual gratifications of every description, when intemperately pursued, only drive a melancholy mind into a more abject state of dejection. It is from rational recreation, and temperate pleasures alone, that an afflicted mind can receive amusement and delight. The only scenes by which the mudded current of his mind can be cleared, or his stagnated system of pleasure refreshed, must be calm, cheerful, and temperate, not gay. Melancholy is of a sedate and pensive character, and flies from whatever is hurrying and tumultuous. How frequently do men of contemplative dispositions conceive a distaste for the world, only because they have unthinkingly engaged so ardently in the pursuits of pleasure, or of business, that they have been prevented, for a length of time, from collecting their scattered ideas, and indulging their natural habits of reflection! But in endeavouring to reclaim a melancholy mind, it is necessary to attend to the feelings of the heart, as well as to the peculiar temper of the mind. A gloomy, disturbed, unquiet mind, is highly irritated, and its disease of course increased, by the company and conversation of those whose senseless bosoms are incapable of feeling the griefs it endures, or the complaints it utters. This, indeed, is another cause which drives melancholy persons from Society into Solitude; for how few are there whose tenderness leads them to sympathize with a brother in distress, or to contribute a kind aid to eradicate the thorns which rankle in his heart! Robust characters, in whose bosoms Nature has planted the impenetrable shield of unvarying health, as well as those whose minds are engrossed by the charms of uninterrupted prosperity, can form no idea of the secret but severe agonies which shake the system of valetudinary men; nor feel any compassion for the tortures which accompany a *wounded* and afflicted spirit, until the convulsive

frame proclaims the dreadful malady, or increasing melancholy sacrifices its victim on the altar of self-destruction. The gay associates of the unfeeling world view a companion suffering under the worst of Nature's evils, with cold indifference, or affected concern; or, in the career of pleasure, overlook the miseries he feels, until they hear that exhausted wo has induced him to brave the anger of the Almighty, and to rush from mortal misery, uncalled, into the awful presence of his Creator. Dreadful state! The secrecy and silence, indeed, with which persons of this description conceal the pangs that torture their minds, is among the most dangerous symptoms of the disease. It is not, indeed, easy to hide from the anxious and attentive eye of real friendship the feelings of the heart; but to the careless and indifferent multitude of common acquaintances, the countenance may wear the appearance not only of composure, but even of gayety, while the soul is inwardly suffering the keenest anguish of unutterable wo. The celebrated Carlini, a French actor of great merit, and in high reputation with the public, for the life, whim, frolic, and vivacity with which he nightly entertained the Parisian audiences, applied to a physician, to whom he was not personally known, for advice, and represented to him that he was subject to attacks of the deepest melancholy. The physician advised him to amuse his mind by scenes of pleasure, and particularly directed him to frequent the Italian Comedy; "for," continued he, "your distemper must be rooted indeed, if the acting of the lively Carlini does not remove it."—"Alas!" exclaimed the unhappy patient, "I am the very Carlini whom you recommend me to see; and while I am capable of filling Paris with mirth and laughter, I am myself the dejected victim of melancholy and chagrin."

Painful as it may be to a person who is labouring under the oppression of melancholy, to associate with those who are incapable of sympathizing with his feelings, or who neglect to compassionate his sufferings, yet he should not fly from the presence of men who

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health, the keenest agonies, and most excruciating disorders, to which the human frame is incident. Persecution also had levelled the most pointed and severely barbed shafts against him; and he was forced to endure, amidst the pangs of poverty, and the sorrows of sickness, all that envy, hatred, and malice could inflict. It has been said, that the persecutions he experienced were not so much excited by the new dogmas, or eccentric paradoxes, which, both on politics and religion, pervade all his writings, as by the refinement of his extraordinary talents, the wonderful splendour of his eloquence, and the increasing extent of his fame. His adversaries certainly pursued him, not only with bigotry and intolerance, but with an inconsistency which revealed, in a great degree, the secret motives by which they were actuated; for they condemned, with the sharpest virulence, the freedom of his religious tenets, even in places where the religious creed of Voltaire was held in the highest admiration, and where atheism had collected the most learned advocates, and displayed the very standard of infidelity and disbelief. Harassed by the frowns of fortune, and pursued with unrelenting enmity by men whose sympathy and kindness he had anxiously endeavoured to obtain, it is scarcely surprising that the cheerfulness of his disposition, and the kindness of his heart, should be subdued by those sentiments of aversion and antipathy which he fancied most of his intimates entertained against him: and the invectives from the pen of his former friend and confidant, Voltaire, together with many others that might be adduced, particularly the letter which was fabricated in the name of the King of Prussia, for the purpose of exposing him to ridicule, prove that his suspicions on this subject were not unfounded. The voice, indeed, of mankind, seems ready to exclaim, that this eccentric philosopher was not only a misanthrope, but a madman; but those who are charitably disposed, will recollect that he was a martyr to ill health; that Nature had bestowed upon him a discontented mind; that his nerves were in a continued state of irritation; and that to preserve

and when the magistrates of the city wished to confer on him some marks of their esteem, he refused all their offers, and considered these flattering civilities like the insults which were lavished in the same form on the celebrated Sancho in the island of Barataria. To such extent, indeed, did his disordered imagination carry him, that he thought one part of the people looked upon him like Lazarillo de Tormes, who, being fixed to the bottom of a tub, with only his head out of the water, was carried from one town to another to amuse the vulgar. His bad health, a strong and melancholy imagination, a too nice sensibility, a jealous disposition, joined with philosophic vanity, and his uncommon devotion to Solitude, tended to prepossess him with those wrong and whimsical ideas. But it must be confessed, that the opposition he met with from different ranks of persons, at several periods of his life, was extremely severe. He was driven at one time from France, in which he had before been distinguished by his writings, and highly honoured. At another time he was chased from Geneva, the place of his nativity, and of his warmest affection. He was exiled from Berne with disgrace; expelled, with some appearance of injustice, from Neufchatel; and even banished from his tranquil Solitude on the borders of the lake of Bienne. His disposition, therefore, to avoid Society, must not be entirely attributed to his melancholy disposition; nor his love of Solitude to a misanthropic mind. Every acute and scientific observer of the life and character of this extraordinary man will immediately perceive that the seeds of that melancholy disposition, and fretful temper, which through life destroyed his repose, were sown by Nature in his constitution. He confesses, indeed, to use his own words, that "a proud misanthrophy, and peculiar contempt for the riches and pleasures of the world, constituted the chief traits of his character." This proud spirit and contemptuous mind were mixed with an extreme sensibility of heart, and an excessive indolence of disposition; and his body, which was naturally feeble, suffered, from

health, the keenest agonies, and most excruciating disorders, to which the human frame is incident. Persecution also had levelled the most pointed and severely barbed shafts against him; and he was forced to endure, amidst the pangs of poverty, and the sorrows of sickness, all that envy, hatred, and malice could inflict. It has been said, that the persecutions he experienced were not so much excited by the new dogmas, or eccentric paradoxes, which, both on politics and religion, pervade all his writings, as by the refinement of his extraordinary talents, the wonderful splendour of his eloquence, and the increasing extent of his fame. His adversaries certainly pursued him, not only with bigotry and intolerance, but with an inconsistency which revealed, in a great degree, the secret motives by which they were actuated; for they condemned, with the sharpest virulence, the freedom of his religious tenets, even in places where the religious creed of Voltaire was held in the highest admiration, and where atheism had collected the most learned advocates, and displayed the very standard of infidelity and disbelief. Harassed by the frowns of fortune, and pursued with unrelenting enmity by men whose sympathy and kindness he had anxiously endeavoured to obtain, it is scarcely surprising that the cheerfulness of his disposition, and the kindness of his heart, should

These mental tortures, even when heightened by the gloominess of Solitude, are frequently still further increased by the mischievous doctrines of bigoted priests, who, by mistaking the effects of nervous derangement, or theological errors, for the compunctious visitings of a guilty mind, establish and mature, by the injudicious application of scriptural texts, and precepts of casuistry, the very disease which they thus ignorantly and presumptuously endeavour to remove. The wound, thus tainted by the most virulent and corrosive of the intellectual poisons, becomes extremely difficult to cure. The pure and uncontaminated tenets of the Christian faith furnish, perhaps, the surest antidotes; and when these balms of true comfort are infused by such enlightened and discerning minds as Luther, Tillotson, and Clarke, the most rational hope may be entertained of a speedy recovery. The writings of those holy teachers confirm the truth of the observation, that the deleterious gloom of superstition assumes a darker aspect in the shades of retirement, and they uniformly exhort the unhappy victims of this religious error to avoid Solitude as the most certain enemy of this dreadful infirmity.

Solitude, however, is not the only soil in which this noxious weed springs up, and spreads around its baleful glooms: it sometimes appears with deeply-rooted violence in minds unused to retirement of every kind. In the course of my practice as a physician, I was called upon to attend a young lady, whose natural disposition had been extremely cheerful, until a severe fit of sickness damped her spirits, and rendered her averse to all those lively pleasures which fascinate the youthful mind. The debility of her frame, and the change of her temper were not sufficiently attended to in the early stages of her convalescence. The anxiety of her mind was visible in the altered features of her face; and she was frequently heard to express a melancholy regret, that she had consumed so many hours in the frivolous, though innocent, amusements of the age. Time increased, by almost imperceptible de-

of genius, more generally known. Disease, anxiety, pain, languor, despondency, and a long train of oppressive maladies, are the usual fruits of intense application and continual study; the faculties frequently sink under their own exertions; and the bright prospects which hope sometimes delusively opens to the view, often close in eternal darkness. Were these circumstances recollected, envy would not only withhold its sting, and malice forego its mischief, but listen to the voice of pity, and relentingly offer to the victim their kindest solace and support. Of the truth of these observations the celebrated Haller furnishes a memorable but melancholy instance. Urged by the love of fame to prosecute his various studies with unremitting severity, his spirits became at length so terribly depressed, that the great powers of his once vigorous and exalted mind were impeded in their exertion, until opium, or some other medicine of a similar nature, released them from the melancholy by which they were subdued. So thick, indeed, was the gloom which overspread his mind, that he frequently fancied a vast abyss was opening before him, and that dæmons were waiting to drag him down, in order to inflict the most direful tortures on his soul for the moral errors into which he conceived he had been involuntarily be-

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grees, these symptoms of approaching melancholy; and at length exhibited themselves by penitential lamentations of the sin she had committed with respect to the most trifling actions of her life, and in which no shadow of offence could possibly be found. At the time I was called in, this superstitious melancholy was attended with certain indications of mental derangement. The distemper clearly originated in the indisposition of the body, and the gloomy apprehensions which disease and pain had introduced into the mind, during a period of many months. This once lively, handsome, but now almost insane female, was daily attacked with such violent paroxysms of her complaint, that she lost all sense of her situation, and exclaimed, in horrid distraction and deep despair, that her perdition was already accomplished, and that *the fiends were waiting to receive her soul, and plunge it into the bitterest torments of hell.* Her constitution, however, still fortunately retained sufficient strength to enable me, by the power of medicine, gradually to change its temperament, and to reduce the violence of the fever, which had been long preying upon her life. Her mind became more calm in proportion as her nerves recovered their former tone; and when her intellectual powers were in a condition to be

ed all the terrors both of heaven and earth to destroy or diminish their force. Haller had embraced very deep and serious notions of the importance of Christianity to the salvation of the soul, and the redemption of mankind, which by the ardency of his temper, and the saturnine disposition of his mind, were carried into a mistaken zeal and apprehension; and, instead of affording the comfort and consolation its tenets and principles are so eminently calculated to inspire, aggravated his feelings and destroyed his repose. In a letter which he wrote a few days before his death, to his great and good friend the celebrated Heyne of Gottingen, in which he announces the deep sense he then entertained from his great age and multiplied infirmities, of his impending dissolution, he expressed his firm belief of Revelation, and his faith in the mercy of God and the intercession of Jesus Christ; but hints his fears lest the manifold sins, and the various errors and transgressions which the natural frailty of man must have accumulated during a course of seventy years, should have rendered his soul too guilty to expect the promised mercy to repentant sinners, and earnestly requests of him to inquire of his acquaintance Less, the virtuous divine of that place, whether he could not furnish him with some pious work, that might tend to decrease the terrors he felt from the idea of approaching death, and relieve his tortured spirit from the apprehension of eternal punishment. The sentiments which occupied the mind of this pious philosopher when the dreaded hour actually arrived, whether it was comforted by the bright rays of hope, or dismayed into total eclipse by the dark clouds of despair, those who surrounded his dying couch have not communicated to the world. Death, while it released both his body and his mind from the painful infirmities and delusions under which they had so long and so severely suffered, left his fame, which, while living, he had valued much dearer than his life, exposed to the cruel shafts of slander and malevolence. A young nobleman of the canton of Berne, either moved by va-

own malice, or made an instrument of the malice of others, asserted in a letter, which was for a long time publicly exhibited in the university of Gottingen, that Haller had in his last moments denied his belief of the truth of Christianity. But those by whom he was then surrounded, betray, by the propagation of this falsehood, the fears they entertain of the firm support which his approbation would have given to that pure and pious system of religion, which they, it is well known, are so disposed to destroy. For certain it is, that Haller never doubted of any of the attributes of the Deity, except his mercy; and this doubt was not the offspring of infidelity, but a crude abortion of that morbid melancholy, which, during his latter days, settled so severely on his distempered mind. The same dread which he entertained of death, has been felt with equal, if not greater horror, by minds as powerful, and less superstitious. He candidly confessed the important and abstruse point upon which he had not been able to satisfy himself. His high sense of virtue made even his own almost exemplary and unblemished life appear, in his too refined speculations, grossly vicious. Mercy, he knew, must, unavoidably, be correlative with Justice; and he unfortunately conceived that no repentance, however sincere, could so purify the sinful, and, as he imagined, deplorable corruption of his soul, as to render it worthy of divine grace. So utterly had the melancholy dejection of his mind deprived him of a just sense of his own character, and a perfect knowledge of the nature of the Almighty. The mournful propensity of this great man must, if he had passed his days either in pious abstinence, or irrational Solitude, have hurried him rapidly into irrecoverable frenzy: but Haller enjoyed the patronage of the great, the conversation of the learned, the company of the polite; and he not only suspended the effects of his malady, and of the medicines by which he attempted to relieve it, by these advantages, but by the sciences, which he so dearly loved, and so successfully cultivated. The hor-

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mind were the produce of his disorganized frame and disordered spirit; and he endeavoured to recruit the one by air and exercise, and to dissipate the other by scenes of festivity and mirth: but his disorder had fixed its fibres too deeply in his constitution to be eradicated by such slight and temporary remedies. From the inefficacious antidotes of social pleasure and worldly dissipation, he was induced to try the calm and sedentary effects of solitary study; but his faculties were incapable of tasting the refined and elegant occupations of learning and the muse: his powers of reasoning were destroyed; his sensibilities, excepting on the subject of his complaint, were dried up; and neither the sober investigations of science, nor the more lively charms of poetry, were capable of affording him the least consolation. Into so abject a state, indeed, did his intellectual faculties at length fall, that he had not, during one period, sufficient ability to compute the change due to him from any piece of coin in the common transactions of life; and he confessed that he had been frequently tempted, by the deepness of his distress, to release both his body and his mind from their cruel sufferings, and "to shake impatiently his great affliction off" by self destruction; but that the idea of heaping new punishment on his soul, by the perpetration of this additional crime, continually interposed, and saved him from the guilty deed. During this state of mental derangement, he fortunately met with a liberal-minded and rational divine, who, free from the errors of priestcraft, and possessed of a profound knowledge of the virtues of religion and the structure of the human mind, undertook the arduous, but humane and truly philosophic task of endeavouring to bring back his mind to a rational sense of its guilt, and to a firm hope of pardon through the intercession of our Saviour. Religion, that sweet and certain comforter of human woes, at length effected a partial recovery, and restored him to a degree of tranquillity and repose; but he still continued to suffer, for years afterward, so great a misery from the shat-

evil, however, bowed him down in spite of all his
ts, and particularly oppressed him whenever he
ied from his literary pursuits, or consulted his
ly comforters on the lost condition of his soul.
litude, to a mind labouring under these erroneous
ns of religion, operates like a rack, by which the
ination inflicts the severest tortures on the soul.
tive of Geneva, a young man of very elegant
ers, and a highly cultivated mind, some time
consulted me upon the subject of a nervous com-
t, which I immediately discovered to be the con-
nce of a mistaken zeal for religion, a disposition
ally sedentary, and a habit which is too frequent-
dulged in Solitude by unthinking youth. These
mstances had already made the most dreadful in-
both on his body and his mind. His emaciated
e was daily enfeebled by his paralized intellects,
e at length fell into a settled melancholy, which
inued four years to defy the power of medicine,
finally destroyed his nervous system. A strong
iction of the heinous sin into which the blindness
passion, and evil example, had led him, at length
ed suddenly on his mind, and he felt, with the
est compunctions of a wounded conscience, how
ous he must appear to the all-seeing eye of the
t Creator. Consternation and dismay seized his
y mind; and the sense of virtue and religion,
h he was naturally disposed to entertain, served
to increase his horror and distraction. He would
sought a refuge from the arrows of remorse under
rotecting shields of penitence and prayer, but a
pulous apprehension interposed the idea that it
d be profanation in so guilty a sinner to exercise
ffices of a pure and holy religion. He at length,
ever, proceeded to confession, but recollecting,
r every disclosure, that he had still omitted many
e transgressions, additional horrors seized upon
nind, and tortured his feelings on the [illegible]
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mind were the produce of his disorganized frame and disordered spirit; and he endeavoured to recruit the one by air and exercise, and to dissipate the other by scenes of festivity and mirth; but his disorder had fixed its fibres too deeply in his constitution to be eradicated by such slight and temporary remedies. From the inefficacious antidotes of social pleasure and worldly dissipation, he was induced to try the calm and sedentary effects of solitary study; but his faculties were incapable of tasting the refined and elegant occupations of learning and the muse: his powers of reasoning were destroyed; his sensibilities, excepting on the subject of his complaint, were dried up; and neither the sober investigations of science, nor the more lively charms of poetry, were capable of affording him the least consolation. Into so abject a state, indeed, did his intellectual faculties at length fall, that, he had not, during one period, sufficient ability to compute the change due to him from any piece of coin in the common transactions of life; and he confessed that he had been frequently tempted, by the deepness of his distress, to release both his body and his mind from their cruel sufferings, and "to shake impatiently his great affliction off" by self destruction; but that the idea of heaping new punishment on his soul, by the [redacted]

charms of wit, and the splendours of youthful beauty, were to me as unalluring as age and ugliness, when joined to the deformities of vice, and the fatiguing prate of senseless folly. During this miserable impotence of soul, and while I vainly sought a temporary relief of my own calamity, I was hourly assailed by a crowd of wretched souls, who implored me to afford them my professional aid, to alleviate those pains which time, alas! had fixed in their constitutions, and which depended more on the management and reformation of their own minds, than on the powers of medicine to cure. For—

> I could not minister to a mind diseas'd,
> Pluck from the memory a rooted sorrow,
> Raze out the written troubles of the brain,
> And, with a sweet oblivious antidote,
> Cleanse the stuff'd bosom of that perilous stuff
> Which weigh'd upon the heart.

To avoid these painful importunities, I flew from the tasteless scenes with abrupt and angry violence; and confining myself to the Solitude of my apartments, passed the lingering day in dreary dejection, musing on the melancholy group from which I had just escaped. But my home did not long afford me an asylum. I was on the ensuing day assailed by an host of hypochondriasts, attended by their respective advisers, who, while my own nervous malady was raging at its full height, stunned me with the various details of their imaginary woes, and excruciated me the whole day with their unfounded ails and tormenting lamentations. The friendly approach of night at length relieved me from their importunities; but my spirits had been so exhausted, my feelings so vexed, my patience so tired, and the sensibilities of my mind so aggravated, by the persecution I had endured, that—

> "Tir'd Nature's sweet restorer, balmy sleep,"

not be concluded from the observations I have already made, that a rational retirement from the vices, the vanities, and the vexations of the world, is equally unfriendly, under all circumstances, to a sickly mind. The cool and quiet repose which seclusion affords, is frequently the most advantageous remedy which can be adopted for the recovery of a disturbed imagination. It would, indeed, be the height of absurdity to recommend to a person suffering under a derangement of the nervous system, the diversions and dissipations of public life, when it is known, by sad experience, as well as by daily observation, that the least hurry disorders their frame, and the gentlest intercourse palpitates their hearts, and shakes their brains, almost to distraction. The healthy and robust can have no idea how violent the slightest touch vibrates through the trembling nerves of the dejected valetudinarian The gay and healthy, therefore, seldom sympathize with the sorrowful and the sick. This, indeed, is one reason why those who, having lost the firm and vigorous tone of mind which is so essentially necessary in the intercourses of the world, generally abandon Society, and seek in the softness of Solitude a solace for their cares and anxieties; for there they frequently find a kind asylum, where the soul rests free from disturb- [redacted]

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noblest production, elevates it when dejected, calms it when disturbed, and restores it, when partially disordered, to its natural tone. It is, as in every other matter, whether physical or moral, the abuse of Solitude which renders it dangerous; like every powerful medicine, it is attended, when misapplied, with the most mischievous consequences; but, when properly administered, is pleasant in its taste, and highly salutary in its effects. He who knows how to enjoy it can

- - - - - - - - truly tell
To live in Solitude is with Truth to dwell;
Where gay Content with healthy Temperance meets,
And Learning intermixes all its sweets;
Where Friendship, Elegance, and Arts unite
To make the hours glide social, easy, bright;
He tastes the converse of the purest mind:
Tho' mild, yet manly; and tho' plain, refin'd;
And thro' the moral world expatiates wide,
Truth as his end, and Virtue as his guide.

CHAP. VI.

The Influence of Solitude on the Passions.

THE passions lose in Solitude a certain portion of that regulating weight by which in Society they are guided and controuled; the counteracting effects produced by variety, the restraints imposed by the obligations of civility, and the checks which arise from the calls of humanity, occur much less frequently in Retirement than amidst the multifarious transactions of a busy world. The desires and sensibilities of the heart having no real objects on which their vibrations can pendulate, are stimulated and increased by the powers of imagination. All the propensities of the soul, indeed, experience a degree of restlessness and vehemence greater than they ever feel while diverted by the pleasures, subdued by the surrounding distresses, and engaged by the business of active and social life.

to be silent and undisturbed, they are secretly influencing all the propensities of his heart. Whatever be the cause of his retirement, whether it be a sense of undeserved misfortune, the ingratitude of supposed friends, the pangs of despised love, or the disappointments of ambition, memory prevents the wound from healing, and stings the soul with indignation and resentment. The image of departed pleasures haunts the mind, and robs it of its wished tranquillity. The ruling passion still subsists: it fixes itself more strongly on the fancy; moves with greater agitation: and becomes, in retirement, in proportion as it is inclined to Vice or Virtue, either a horrid and tormenting *spectre*, inflicting apprehension and dismay, or a delightful and supporting *angel*, irradiating the countenance with smiles of joy, and filling the heart with peace and gladness.

Blest is the man, as far as earth can bless,
Whose measur'd Passions reach no wild excess;
Who, urg'd by Nature's voice, her gifts enjoys,
Nor other means than Nature's force employs.
While warm with youth the sprightly current flows,
Each vivid sense with vig'rous rapture glows;
And when he droops beneath the hand of age,
No vicious habit stings with fruitless rage;
Gradual his strength and gay sensations cease,
While joys tumultuous sink in silent peace.

The extraordinary power which the Passions assume, and the improper channel in which they are apt to flow in retired situations, is conspicuous from the greater acrimony with which they are in general tainted in small villages than in large towns. It is true, indeed, that they do not always explode in such situations with the open and daring violence which they exhibit in a metropolis; but lie buried, as it were, and mouldering in the bosom, with a more malignant and consuming flame. To those who only observe the listlessness and languor which distinguish the characters of those

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cottages, than ever prevailed amidst the highest commotions of courts. Plutarch relates, that when Cæsar, after his appointment to the government of Spain, came to a little town as he was passing the Alps, his friends, by way of mirth, took occasion to say, "Can there here be any disputes for offices, any contentions for precedency, or such envy and ambition as we behold among the great in all the transactions of imperial Rome?" The idea betrayed their ignorance of human nature; while the celebrated reply of their great commander, that *he would rather be the first man in this little town, than the second even in the imperial city*, spoke the language, not of an individual, but of the species; and instructed them that there is no place, however insignificant, in which the same passions do not proportionately prevail. The humble competitors for village honours, however low and subordinate they may be, feel as great anxiety for pre-eminence, as much jealousy of rivals, and as violent envy against superiors, as agitate the bosoms of the most ambitious statesmen, in contending for the highest prize of glory, of riches, or of power. The manner, perhaps, in which these inferior candidates exert their passions may be less artful, and the objects of them less noble, but they are certainly not less virulent. "Having," says Euphelia, who had quitted London, to enjoy the quietude and happiness of a rural village, "been driven by the mere necessity of escaping from absolute inactivity, to make myself more acquainted with the affairs and happiness of this place, I am now no longer an absolute stranger to *rural conversation* and employments; but am far from discerning in them more innocence or wisdom than in the sentiments or conduct of those with whom I have passed more cheerful and more fashionable hours. It is common to reproach the tea-table and the park, with giving opportunities and encouragement to scandal. I cannot wholly clear them from the charge; but must, however, observe, in favour of the modish prattlers, that if not by principle, we are at least by accident, *less guilty* of defamation than the country ladies. For,

If I may credit the accounts given me, that [illegible] a single acre in the hands of the right owne[illegible] been told of intrigues between [illegible] have been now three centuries in [illegible] and am often entertained with the [illegible] persons of whose names [illegible] membrance, had they not [illegible] might disgrace their descendants [illegible] pens a quarrel between the [illegible] families, the malignity is [illegible] it is common for old maids to [illegible] tion in which their grandfathers were [illegible] Thus malice and hatred [illegible] tance, and it is necessary to [illegible] that the various factions of the [illegible] stood. You cannot expect to [illegible] families who are resolved to [illegible] and, in selecting your intimates, you are, [illegible] consider which party you must favour in [illegible] Wars.

Resentments and enmities [illegible] burn with a [illegible] furious flame among the [illegible]

membranc[illegible]f the injuries sustained. An extremely devout an[illegible]ghly religious lady, who resided in a retired Ham[illegible] in Swisserland, once told me, in a conversation [illegible]his subject, that she had completely suppressed all indignation against the envy, the hatred, and the malice, of her surrounding neighbours; for that she found they were so deeply dyed in sin, that a rational remonstrance was lost upon them; and that the only vex[illegible] she fel[illegible]om a sense of their wretchedness, ar[illegible]om the[illegible]a that her soul would at the last day be[illegible]ged to [illegible]p company with such incorrigible wret[illegible]

The inhabitants of the country, indeed, both of the lower and middling classes, cannot be expected to possess characters of a very respectable kind, when we look at the conduct of those who set them the example. A country magistrate, who has certainly great opportunities of forming the manners and morals of the district over which he presides, is in general puffed up with high and extravagant conceptions of the superiority of his wisdom, and the extent of his power; and raising his idea of the greatness of his character in an inverse proportion to his notions of the insignificance and littleness of those around him, he sits enthroned with fancied pre-eminence, the disdainful tyrant, rather than the kind protector of his neighbours. Deprived of all liberal and instructive society, confined in their knowledge both of men and things, the slaves of prejudice, and the pupils of folly, with contracted hearts and degraded faculties, the inhabitants of a country village feel all the base and ignoble passions, sordid rapacity, mean envy, and insulting ostentation more forcibly than they are felt either in the enlarged society of the metropolis, or even in the confined circle of the monastery.

The social virtues, indeed, are almost totally excluded from cloisters, as well as from every other kind of solitary institution: for when the habits, interests, and pleasures of the species are pent up by any means within a narrow compass, mutual jealousies

fection with each other. I have, howeve
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create; and until their cheerful and ea
should be perverted by the corrosions of t

gloomy Solitude to which they have flown, only tends to aggravate and widen the wound it was expected to cure. It is, indeed, almost impossible for any female, however amiable, to preserve in the joyless gloom of conventual Solitude the cheering sympathies of Nature. A retrospect of her past life most probably exhibits to her tortured fancy, superstition stinging with scorpion-like severity her pious mind; love sacrificed on the altar of family pride; or fortune ruined by the avarice of a perfidious guardian; while the future presents to her view the dreary prospect of an eternal and melancholy separation from all the enjoyments of society, and a continual exposure to the petulance and ill humour of the dissatisfied sisterhood. What disposition, however mild and gentle by nature, can preserve itself amidst such confluent dangers? How is it possible to prevent the most amiable tenderness of heart, the most lively and sensible mind, from becoming, under such circumstances, a prey to the bitterness of affliction and malevolence? Those who have had an opportunity to observe the operation of the passions on the habits, humours, and dispositions of recluse females, have perceived with horror the cruel and unrelenting fury with which they goad the soul, and with what an imperious and irresistible voice they command obedience to their inclination.

The passion of Love, in particular, acts with much greater force upon the mind that endeavours to escape from its effects by retirement, than it does when it is either resisted or indulged.

——————Who is free from Love?
All space he actuates, like almighty Jove!
He haunts us waking, haunts us in our dreams;
With vigorous flight bursts thro' the cottage windows.
If we seek shelter from his persecution
In the remotest corner of a forest,
We there elude not his pursuit; for there
With eagle wing he overtakes his prey.

Retirement, under such circumstances, is a childish expedient: it is expecting to achieve that, by means of a fearful flight, which it is frequently too much for the courage and the constancy of heroes to subdue.— Retirement is the very nest and harbour of this powerful passion. How many abandon the gay and jovial circles of the world, renounce even the most calm and satisfactory delights of friendship, and quit, without a sigh, the most delicious and highest seasoned pleasures of Society, to seek in Retirement the superior joys of Love! a passion in whose high and tender delights the insolence of power, the treachery of friendship, and the most vindictive malice is immediately forgot. It is a passion, when pure, that can never experience the least decay; no course of time, no change of place, no alteration of circumstances, can erase or lessen the lines of that bliss which it has once imprinted on the heart. Its characters are indelible. Solitude, in its most charming state, and surrounded by its amplest powers, affords no resource against its anxieties, its jealous fears, its tender alarms, its soft sorrows, or its inspiringly tumultuous joys. The bosom that is once deeply wounded by the barbed dart of real love, seldom recovers its tranquillity, but enjoys, if happy, the highest of human delights; and, if miserable, the deepest of human torments. But, although the love-sick shepherd fills the lonely vallies, and the verdant groves, with the softest sighs, or severest sorrows, and the cells of the monasteries and convents resound with heavy groans and deep-toned curses against the malignity of this passion, Solitude may, perhaps, for a while suspend, if it cannot extinguish its fury. Of the truth of this observation, the history of those unfortunate, but real lovers, Abelard and Eloisa, furnishes a memorable instance.

In the twelfth century, and while Louis the Gross filled the throne of France, was born, in the [illegible] village of Palais, in Brittany, the [illegible] Abelard. Nature had lavished the [illegible]

great professor William des Champeaux. Th nence he attained as a professor, while it procur the esteem of the rational and discerning, excit envy of his rivals. But, beside his uncommon as a scholar, he possessed a greatness of soul wh thing could subdue. He looked upon riches and dear with contempt; and his only ambition render his name famous among learned men, acquire the reputation of the greatest doctor age. But when he had attained his seven-and sixth year of age, all his philosophy could not against the shafts of Love. Not far from the where Abelard read his lectures, lived a canon church of Notre Dame, named Fulbert, whose the celebrated Eloisa, had been educated und own eye with the greatest care and attention. He son was well proportioned, her features regula eyes sparkling, her lips vermillion and well fo her complexion animated, her air fine, and her a sweet and agreeable. She possessed a surprising pness of wit an incredible memory, and a consid share of learning, joined with great humility an sweetness of disposition: and all these accom plishments were attended with something so gr

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ON THE PASSIONS.

unity. fortunate for his love, but fatal to his hap
oon occurred. Fulbert, whose affection for his
was unbounded, willing to improve to the h
egree the excellency of those talents which N
ad so bountifully bestowed on her, engaged Al
s her preceptor, and received him in that cha
nto his house. A mutual passion strongly in
self into the hearts of both pupil and prec
he consented to become his mistress, but for
ime refused to become his wife. The secret of
oves could not remain long concealed from the
f Fulbert, and the lover was dismissed from his
ut Eloisa flew with rapture to his arms. and was
nder the protection of his sister, where she rem
ntil, from the cruel vengeance which her uncle
ised on the unfortunate Abelard, she was indu
is request to enter into the convent of Arg
nd he into the monastery of St Gildas. In this
er, the base of which was washed by the wave

[redacted]

d [illegible] of Eloisa; but he continually counteracted [illegible]ts, by comparing his former felicity with his p[illegible]ments; and he answered Eloisa's letter, not as a moral preceptor, or holy confessor, but as a still fond and adoring lover; as a man whose wounded feelings were in some degree alleviated by a recollection of his former joys; and who could only console the sorrows of his mistress, by avowing an equal tenderness, and confessing the anguish with which their separation [illegible] his soul. The walls of Paraclete resounded his [illegible] less frequently, and re echoed less fervently with [illegible] sorrows, than those of St. Gildas; for his continued solitude, so far from affording him relief, had administered an aggravating medicine to his disease; and afforded that vulture, Grief, greater leisure to tear and prey upon his disordered heart. "Religion," says he, "commands me to pursue Virtue, since I have nothing to hope for from Love; but Love still asserts its dominion in my fancy, and entertains itself with past pleasures. Memory supplies the place of a mistress. Piety and duty are not always the fruits of Retirement. Even in deserts, when the dew of heaven falls not on us, we love what we ought no longer to love. The passions, stirred up by Solitude, fill those regions of death and silence; and it is very seldom that what ought to be is truly followed there, and that God only is loved and served."

The letters of Eloisa were soft, gentle, and endearing; but they breathed the warmest language of tenderness and unconquerable passion. "I have your picture," says she, "in my room. I never pass by it without stopping to look at it; and yet, when you were present with me, I scarce even cast my eyes upon it. If a picture, which is but a mute representation of an object can give such pleasure, what cannot letters inspire! Letters have souls; they have in them all that force which expresses the transports of the heart: they have all the fire of our passions; they can raise them as much as if the persons themselves were present; they have all the softness and delicacy of speech,

invented for comforting such solitary wret
self. Having lost the pleasure of seeing
compensate this loss by the satisfaction I
your writings: there I shall read your
thoughts: I shall carry them always about
kiss them every moment. If you can be
jealousy, let it be for the fond curiosity I
on your letters, and envy only the happine
rivals. That writing may be no trouble to
always to me carelessly, and without stu
rather read the dictates of the heart than
I cannot live, if you do not tell me you
me. You cannot but remember, (for w
lovers remember!) with what pleasure I
whole days in hearing you discourse; how
was absent, I shut myself up from every o
to you; how uneasy I was till my letter
your hands; what artful management was
engage confidants. This detail, perhaps, su
and you are in pain for what will follow: b
longer ashamed that my passion has had no
you; for I have done more than all this. I

vowed no more than to be yours only; and I obliged myself voluntarily to a confinement in which you denied to place me. Death only then can make me leave the place where you have fixed me; and then too my ashes shall rest here, and wait for yours, in order to show my obedience and devotedness to you to the latest moment possible."

Abelard, while he strove, in his reply, to adhere to the dictates of reason, betrayed the lurking tenderness of his heart. "Deliver yourself, Eloisa," says he, "from the shameful remains of a passion which has taken too deep root. Remember that the least thought for any other than God is an adultery. If you could see me here, pale, meagre, melancholy, surrounded by a band of persecuting monks, who feel my reputation for learning as a reproach of their stupidity and ignorance, my emaciated figure as a slander on their gross and sensual corpulency, and my prayers as an example for their reformation; what would you say to the unmanly sighs, and unavailing tears, by which they are deceived? Alas! I am bowed down by the oppressive weight of Love, rather than by contrition for past offences. Oh, my Eloisa, pity me, and endeavour to free my labouring soul from its captivity! If your vocation be, as you say, my wish, deprive me not of the

ears in the dust. Couldst thou survey thy wretched over thus lost and forlorn, thou wouldst no longer olicit his affection. The tenderness of thy heart would not permit thee to interpose an earthly passion, which can only tend to deprive him of all hopes of eavenly grace and future comfort. Thou wouldst ot wish to be the object of sighs and tears, which ught to be directed to God alone. Canst thou, my Eloisa, become the confederate of my evil genius, and e the instrument to promote Sin's yet unfinished conquest? What, alas! couldst thou not achieve with a eart, the weaknesses of which you so well know?— But, oh! let me conjure you, by all the sacred ties, o forget for ever the wretched Abelard, and thereby ontribute to his salvation. Let me entreat you by ur former joys, and by our now common misfortunes, ot to abet my destruction. The highest affection you an now show me, is to hide your tenderness from my iew, and to renounce me for ever. Oh, Eloisa! be evoted to God alone; for I here release you from all ngagements to me."

The conflict between Love and Religion tore the ind of Eloisa with pangs far more violent and destructive. There is scarcely a line of her reply to Abelard, hat does not show the dangerous influence which Solitude had given to the concealed, but unsmothered, assion that glowed within her breast. "Veiled as I m," she exclaims, "behold, in what a disorder you ave plunged me! How difficult it is to fight always or duty against inclination! I know the obligation hich this sacred veil has imposed on me; but I feel more strongly the power which a long and habitual assion has gained over my heart. I am the victim of lmighty Love: my passion troubles my mind, and isorders my senses. My soul is sometimes influenced y the sentiments of piety which my reflections inspire, but the next moment I yield myself up to the enderness of my feelings, and to the [illegible] of e affection. My imagination riots with wild [illegible] the scenes of past delights. I [illegible]

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my soul! It is your fears, surely, that make you thus deaf to my entreaties, and negligent of my desires: but what is there for you to fear? When we lived happily together, you might have doubted whether it was pleasure or affection that united me to you; but the place from which I now indite my lamentations must have removed that idea, if it ever could find a place in your mind. Even within these gloomy walls, my heart springs toward you with more affection than it felt, if possible, in the gay and glittering world. Had Pleasure been my guide, the world would have been the theatre of my joys. Two-and-twenty years only of my life had worn away, when the lover on whom my soul doated was cruelly torn from my arms; and at that age female charms are not generally despised; but, in stead of seeking to indulge the pleasures of youth, your Eloisa, when deprived of thee, renounced the world, suppressed the emotions of sense at a time when the pulses beat with the warmest ardour, and buried herself

[redacted]

" Back thro' the pleasing maze of
And felt within the slave of Love

The wild and extravagant excess
fancy and the feelings of Eloisa were
occasioned merely by the warm impul
nature; but were forced, to the inju
the destruction of Reason, by the ra
nastic Solitude. The story of these c
when calmly examined, and prope
proves how dangerous it is to recede
pleasures and occupations of social life
the imagination may be corrupted,
inflamed, during a splenetic and ill-pre
from the world. The frenzies which f
ed love, are of all others the most like
habits of the deepest melancholy.
bilities of the heart, the purest tender
when joined with a warm constitution
imagination, experience from interrup

hat grievous melancholy which disappointment uni
ormly inflicts. He first beheld her as she was going to
he church of the monastery of St. Claire. She was
ressed in green, and her gown was embroidered with vi
lets. Her face, her air, her gait, were something more
han mortal. Her person was delicate, her eyes tender
nd sparkling, and her eyebrows black as ebony. Gold-
n locks waved over her shoulders whiter than snow,
nd the ringlets were woven by the fingers of love.
er neck was well formed, and her complexion anima-
d by the tints of Nature, which art vainly attempts
o imitate. When she opened her mouth, you perceived
e beauty of pearls, and the sweetness of roses. She
as full of graces. Nothing was so soft as her looks, so
odest as her carriage, so touching as the sound of her
oice. An air of gayety and tenderness breathed around
er; but so pure and happily tempered, as to inspire
very beholder with the sentiments of virtue; for she
as chaste as the spangled dewdrop on the thorn. Such
as the description given of this divine creature by
r enslaved lover. But, unfortunately for his happi-
ess, she was at this time married to Hugu s de Sade,
hose family was originally of Avignon, and held the
st offices there. Notwithstanding the sufferings he
nderwent from the natural agitation of an affection
tender as that which now engrossed his soul, he
rns that Laura behaved to him with kindness so long
he concealed his passion; but when she discovered
at he was captivated with her charms, she treated
n with great severity; avoiding every place it was
ely he would frequent, and concealing her face
der a large veil whenever they accidentally met.
e whole soul of Petrarch was overthrown by this
nstrous passion; and he felt all the vibration of unfor-
nate love as grievously as if it had been founded upon
virtuous principle. He endeavoured to
nquillize the troubles of his breast by
lebrated Solitude of Vaucluse, a
ure delighted to appear under a
r and romantic; "But, alas!"

deepest distress, without even the cou
to assist me. Melancholy and despair
soned arrows against my defenceless bre
the unsoothing and romantic vale witl
lamentations. The Muse, indeed, conv
ings to the world: but while the poet w
unhappy Lover remained unpitied and

The love which inspired the lays of
pure and perfect passion of the heart;
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choly sense of the impossibility of eve
with the object of it; but the love o
Eloisa was a furious heat of wild desire
flows clear or muddied, peaceful or vio
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when its source is foul, and its course
rected, it foams and rages, overswell
destroys the scenes which Nature inte
lize and adorn. The different effects

.. happened that t[illegible]
called the new-married prince
beloved princess. He left her
in a strong castle, far within th[illegible]
absence, the place was taken
princess brought a captive to th[illegible]
roic prince. There was in the ca[illegible]
the favourite of the prince; one
ted with him, and was still treate[illegible]
familiarity. Him he immediatel[illegible]
strict injunctions, committed th[illegible]
to his charge: resolving she
with that respect which was du[illegible]
merit. It was the same young
covered her disguised among t[illegible]
learnt her story; the particulars o[illegible]
lated to the prince. He spoke in ex[illegible]
sion; telling the prince how beaut[illegible]
even in the midst of sorrow; and th[illegible]
der the meanest habit, yet how disti[illegible]
and manner from every other beaut[illegible]
what appeared strange [illegible]
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ready he had won over to his party sev
es and princes, who had before been sub je
nt. Among those who still adhered to the e
s a prince, who, having all the advanta
d merit, had lately been made happy in th
n and mutual love of the most beautiful p
e world. It happened that the occasion o
lled the new-married prince to a distance
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a strong castle, far within the country: b
sence, the place was taken by surprise.
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ie prince. There was in the camp a young
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his charge; resolving she
h that respect

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again, until at last I may have no leisure left for my affairs." "Would, you sir, persuade me then," said the young nobleman, smiling, "that a fair face can have such power as to force the will itself, and constrain a man in any respect to act contrary to what he thinks becoming him? Are we to hearken to the poets, in what they tell us of that incendiary Love and his irresistible flames? A real flame we see burns all alike; but that imaginary one of beauty hurts only those that are consenting. It affects no otherwise than as we ourselves are pleased to allow it. In many cases we absolutely command it, as when relation and consanguinity are in the nearest degree. Authority and law we see can master it; but it would be vain, as well as unjust, for any law to intermeddle or prescribe, was not the case voluntary, and our will entirely free." "How comes it then," replied the prince, that if we are thus masters of our choice, and free at first to admire and love where we approve, we cannot afterward as well cease to love whenever we see cause? This latter liberty you will hardly defend; for I doubt not you have heard of many who, though they were used to set the highest value on liberty before they loved, yet, afterward, were necessitated to serve in the most abject manner, finding themselves constrained, and bound by a stronger chain than any of iron or of adamant." "Such wretches," replied the youth, "I have often heard complain, who, if you will believe them, are wretched indeed, without means or power to help themselves. You may hear them in the same manner complain grievously of life itself; but, though there are doors enough at which to go out of life, they find it convenient to keep still where they are. They are the very same pretenders who, through this plea of irresistible necessity, make bold with what is another's, and attempt unlawful beds: but the law, I perceive, makes bold with them in its turn, as with other invaders of property. Neither is it your custom, sir, to pardon such offences. So that beauty itself, you must allow, is innocent and harmless, and cannot

el any one to do amiss. The debauched compel
ielves, and unjustly charge their guilt on love.
who are honest and just can admire and love
ever is beautiful, without offering at any thing be-
what is allowed. How then is it possible, sir, that
f your virtue should be in pain on any such ac-
, or fear such a temptation? You see, sir, I am
and whole after having beheld the princess. I
conversed with her; I have admired her in the
st degree; yet I am myself still, and in my du-
d shall be ever in the same manner at your com-
" "It is well," replied the prince, "keep your-
): be ever the same man, and look to your fair
e carefully, as becomes you; for it may so hap-
n the present situation of the war, that this beau-
aptive may stand us in good stead." The young
man then departed to execute his commission;
nmediately took such care of the captive prin-
that she seemed as perfectly obeyed, and had

a short time he became outrageous, and talked to her of *force*. The princess was alarmed by his audacity, and immediately sent to the prince to implore his protection. The prince received the information with the appearance of more than ordinary attention; sent instantly for one of his first ministers, and directed him to return with the princess' domestic, and tell the young nobleman that *force* was not to be used to such a lady; but that he might use *persuasion*, if he thought it was proper so to do. The minister, who was of course the inveterate enemy of his prince's favourite, aggravated the message, inveighed publicly against the young nobleman for the grossness of his misconduct, and even reproached him to his face with having been a traitor to the confidence of his prince, and a disgrace to his nation. The minister, in short, conveyed the message of his master in such virulent and angry terms, that the youth looked on his case as desperate; fell into the deepest melancholy; and prepared himself for that fate which he was conscious he well deserved. While he was thus impressed with a sense of his misconduct, and the danger to which it had exposed him, the prince commanded him to attend a private audience. The youth entered the closet of the prince covered with the deepest confusion. "I find," said he, "that I am now become dreadful to you indeed, since you can neither see me without shame, nor imagine me to be without resentment. But away with all these thoughts from this time forward! know how much you have suffered on this occasion. I know the power of Love; and am no otherwise safe myself, than by keeping out of the way of Beauty. I alone am to blame; for it was I who unhappily matched you with that unequal adversary; who gave you that impracticable task; who imposed on you that hard adventure, which no one yet was ever strong enough to accomplish." "In this, sir, as in all else," replied the youth, "you express that goodness which is so natural to you. You have compassion, and can allow for human frailties; but the rest of mankind will never cease to upbraid me; nor shall

I ever be forgiven, even were I able ever to forgive myself. I am reproached by my nearest friends; and I must be odious to all mankind wherever I am known. The least punishment I can think due to me is banishment for ever from your presence; for I am no longer worthy of being called your friend." "You must not think of banishing yourself for ever," replied the prince: "but trust me, if you will retire only for a while, I shall so order matters, that you shall return with the applause even of those who are now your enemies, when they find what a considerable service you shall have rendered both to them and me." Such a hint was sufficient to revive the spirits of the despairing youth. He was transported to think that his misfortunes could be turned in any way to the advantage of his prince. He entered with joy into the scheme his royal friend had contrived for the purpose of restoring him to his former fame and happiness, and appeared eager to depart and execute the directions that were given to him. "Can you then," said the prince, "resolve to quit the charming princess?" "O, sir," replied the youth, with tears in his eyes, "I am now well satisfied that I have in reality within me two distinct seperate souls. This lesson of philosophy I have learnt from that villanous sophister Love; for it is impossible to believe that, having one and the same soul, it should be actually both good and bad, passionate for Virtue and Vice, desirous of contraries. No; there must of necessity be two; and when the Good Soul prevails, we are happy; but when the Bad prevails, then we are miserable. Such was my case. Lately the Ill Soul was wholly master, and I was miserable; but now the Good prevails, by your assistance, and I am plainly a new creature, with quite another apprehension, another reason, and another will."

He who would be master of his appetites, must not only avoid temptation, but vigilantly restrain the earliest shoots of fancy, and destroy the first blossoms of a warm imagination. It is the very nature of confidence to be always in danger. To permit the mind

riot in scenes of fancied delights, under an idea that reason will be able to extinguish the flames of desire, is to nurse and foster the sensual appetites, which, when guided by the cool and temperate voice of Nature alone, are seldom raised to an improper height.—The natural current of the blood, even in the warmest constitutions, and under the most torrid zone, would keep an even temperate course, were it not accelerated by such incentives. Youth, indeed, despises this species of reasoning, and imputes it to the sickness of satiety, or the coldness of old age. I have, however, in general, observed, that those who seek these incitements to what they improperly call Love, possess a rayless eye, a hollow cheek, a palsied hand, a pallid countenance; and these symptoms of faded splendour and withered strength, unquestionably prove that they have not consulted Nature in their gay pursuits; for Nature has not planted any propensities in the human frame, which lead it to early ruin, or premature decay. The blame which is so unjustly thrown upon temperament and constitution, belongs to the indulgence of false and clamorous passions, those which sensual fanciès, and lascivious ideas, have raised to the destruction of chastity and health.

Monastic institutions produce in this respect incalculable mischiefs. The sexes, whom these religious prisons seclude from the free and unconfined intercourses of Society, suffer their imaginations to riot without restraint or discipline, in proportion to the violence imposed on their actions. A thousand boyish fancies, eager appetites, and warm desires, are perpetually playing truant, and the chastity of the soul is corrupted. To effect the conquest of the passion of Love, it is absolutely necessary that the evil suggestions of the imagination should be first silenced; and he who succeeds in quelling the insurrections of that turbulent inmate, or in quieting its commotions, achieves an enterprise at once difficult and glorious. The holy Jerome checked the progress of many disorderly passions which he found rising in his breast;

but the passion of Love resisted all his opposition, and followed him, with increasing fury, even into the frightful cavern to which he retired to implore, in humble prayer and solitary abstraction, the mercies of his God. The Solitude, however remote, to which the demon of sensuality is admitted, is soon crowded with legions of tormenting fiends. John, the anchorite of the deserts of Thebais, wisely addresses his solitary brethren, "If there be any among you who, in his pride, conceives that he has entirely renounced the devil and all his works, he should learn that it is not sufficient to have done this merely by his lips, by having resigned his worldly dignities, and by dividing his possessions among the poor; for, unless he has also abandoned his sensual appetites, his salvation cannot be secure. It is only by purifying our bosoms from the pernicious influence of this master passion, that we can ever hope to counteract the machinations of Satan, and to guard our hearts from his dangerous prac-

any propriety to the dictates of this delightful passion, shows in the strongest manner the impolicy and absurdity of those institutions, on the members of which celibacy is enjoined. The happiness of every individual, as well as the civil and religious interests of society, are best promoted by inducing the endearments of sense to improve the sympathies, tenderness, and affections of the human heart. But these blessings are denied to the solitary fanatic, who is condemned to endure the suppression of his passions, and prevented from indulging, without endangering his principles, both the desires of sense, and the dreams of fancy.—He cannot form that delightful union of the sexes, where sentiments of admiration are increased by prospects of personal advantage; where private enjoyment arises from a sense of mutual merit; and the warmest beams of love are tempered by the refreshing [illegible] of friendship. The grosser parts of this [illegible] passion can alone occupy his fancy; [illegible] instil, instead of refining his [illegible] his affections, tend, through [illegible] of his [illegible] and corrupted imagination, [illegible] his appetites still more depraved. He is as [illegible] of its benefits, as he is of its chaste and dignified [illegible]; and totally unacquainted with its fine [illegible] and varied emotions, his bosom burns [illegible] violent rage: his mind wallows in images [illegible] and his temper frets itself, by [illegible] the author of his misery. If [illegible] of such a character were [illegible] by the pleasures and pursuits of [illegible] life; if [illegible] of his passions were [illegible] by laborious [illegible] and if habits of rational study enabled him [illegible] the uniformity of retirement [illegible] mental [illegible], and moral [illegible] of that perpetual [illegible] which he is infected, the [illegible] we have [illegible] would certainly be [illegible]; but without [illegible] his penitence, his prayers [illegible] discipline of [illegible]

tic school will be ineffectual. Celibacy, indeed, instead of assisting, as their disciples mistakingly conceive, to clear the soul from its earthly impurities, and to raise it to divine brightness and sublimity, drags it down to the basest appetites and lowest desires. But matrimony, or that suitable and appropriate union of the sexes which prevails under different circumstances, according to the manner and custom of different societies, leads, when properly formed, to the highest goal of human bliss.

> Hail! wedded Love, mysterious law, true source
> Of human offspring, sole propriety
> In Paradise of all things common else:
> By thee adult'rous lust was driven from men
> Among the bestial herds to range; by thee
> Founded in reason, loyal, just, and pure,
> Relations dear, and all the charities
> Of Father, Son, and Brother, first were known.
> Far be it that I should write thee Sin, or blame,
> Or think thee unbefitting holiest place,
> Perpetual fountain of domestic sweets,
> Whose bed is undefil'd and chaste pronounc'd,
> Present or past, as Saints and Patriarchs us'd.
> Here Love his golden shafts employs, here lights
> His constant lamp, and waves his purple wings.

The mischievous effects which the celibacy and solitude of monastic institutions produce on that passion which arises so spontaneously between the sexes in the human heart, will appear unavoidable, when it is considered how absurdly the founders of these religious retreats have frequently endeavoured to guard against the danger. The partitions which divide virtues from their opposite vices are so slender and conjoined, that we scarcely reach the limits of the one before we enter, to a certain degree, the confines of the other. How ridiculous, therefore, is it to conceive, that frequent meditation on forbidden pleasures, should be at all likely to eradicate impure ideas from the mind.

And yet the Egyptian monastics were enjoined to have these rules continually in their contemplation: First, that their bosoms must remain unagitated by the thoughts of love; that they should never permit their fancies to loiter on voluptuous images; that female beauty, in its fairest form, and most glowing charms, should be incapable of exciting in their hearts the least sensation; and that, even during the hours of sleep, their minds should continue untainted by such impure affections. The chastity of these solitary beings was, on some occasions, actually tried by experiment; but the consequences which resulted from such irrational discipline, were directly the reverse of those it was intended to produce. The imagination was vitiated, and the inclination rendered so corrupt, that neither the examples nor the precepts of the more enlightened ages were able to correct their manners, or reclaim them from the machinations of the unclean spirit. Numberless, indeed, and horrid are the instances recorded by Ruffinus, and other writers, of the perversions of all sense and reason, of all delicacy and refinement, of all virtue and true holiness, which prevailed in the ascetic solitudes of every description, while the *nuptial state* was held incompatible with the duties of religion, and the sexes separated from each other, that

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no longer necessary: and that it was the duty of
exes rather to conquer their affections by al
ience and prayer, than indulge them under so th
lisguise." The human soul, he admits, must, i
tate of celibacy, subsist under a perpetual war,
ind the faculties be in continual ferment; but
ends, that piety exists in proportion to the diffic
which the sufferer surmounts. The holy fathers
rom the whole strain of their exhortations and rea
ngs, to have considered female chastity in a very
ious point of view; and there can be no doubt but
t is the brightest jewel and most becoming ornan
of the sex; but these reverend teachers were so bl
d by their zeal, that they lost all sight of nature,
nistakingly conceived that the Great Creator
planted affections in our hearts, and passions in
breasts only to try our tempers in suppressing t
turbulence, rather than to promote our happiness,
to answer the ends of his creation, by a sober and

[redacted]

perhaps, prevail against the virtue and integrity of Eloisa's character, from the dissoluteness which existed in this society; but she was certainly not included by name in the articles of accusation which the abbot of St. Dennis transmitted upon this subject to the court of Rome; and there is every reason to believe that these irregularities were carefully concealed from her knowledge. When this lovely victim was presented with the veil, some persons, who pitied her youth, and admired her beauty, represented to her the cruel sacrifice she would make of herself by accepting it; but she immediately exclaimed, in the words of Cornelia, after the death of Pompey the Great—

"Oh my lov'd Lord! our fatal marriage draws
On thee this doom, and I the guilty cause:
Then while thou go'st th' extremes of fate to prove,
I'll share that fate, and expiate this my love!"

and accepted the fatal present with a constancy not to have been expected in a woman who had so high a taste for pleasures which she might still enjoy. It will, therefore, be easily conceived, that her distress, on being ignominiously expelled from this retreat, was exceedingly severe. She applied to Abelard to procure her some permanent asylum, where she might have the opportunity of estranging herself from all earthly weaknesses and passions; and he, by the permission of the bishop of Troyes, resigned to her the house and the chapel of Paraclete, with its appendages, where she settled with a few sisters, and became herself the foundress of a nunnery. Of this monastery she continued the superior until she died; and whatever her conduct was among the licentious nuns of Argenteuil, she lived so regular in this her new and last retreat, and conducted herself with such exemplary prudence, zeal, and piety, that all her former failings were forgot, her character adored by all who knew her, and her monastery in a short time enriched with so great a variety of donations, that she was celebrated

as the ablest cultivator of the virtues of forgive
and christian charity then existing. The Bisho
the district behaved to her as if she had been his
daughter; the neighbouring priors and abbots trea
her with all the tenderness and attention of a
sister: and those who were distressed and poor, rev
her as their mother. But all her cares, and all
virtues, could not protect her against the retur
weakness of her heart. "Solitude," says she, "i
supportable to a mind that is ill at ease; its trou
increase in the midst of silence, and retirement he
ens them. Since I have been shut up within t
walls, I have done nothing but weep for our mi
tunes; this cloister has resounded with *my cries*,
like a wretch condemned to eternal slavery, I h
worn out my days in grief and sighing."

The useful regulations imposed by the wisdo
St. Benedict, upon the votaries of monastic retirem
were soon neglected. Abstinence and prayer w
succeeded by luxury and impiety. The revenu
the several orders had, by the increased value of
perty, become so great, that they were expended
purchasing a remission of those duties which t
founders had enjoined. The admission of the poor
relieved the initiated members from the toil of cult
ting the demesne lands, and produced a system of i
lence and laziness. They exchanged their long f
and unsavoury diets, for frequent feasts and the ric
repasts; substituted indolent pride for laborious hu
ty; and lost entirely their original piety and vir
Abelard, indeed, and some few other abbots of
tenth century, endeavoured to restore the anc
severity of discipline, but they were reviled and pe
cuted with the most vindictive malice by their
temporaries. The Duke of Brittany, in order to se
Abelard from the rage with which he was pursued
exercising qualities which ought to have procured
admiration and esteem, gave him the convent o
Gildas, as an asylum from their hatred. The
character which this monastery comparatively enj

for regularity and good order, excited a hope that he might here find rest from his vexations, and consolation for his griefs. But, instead of finding it the seat of wisdom and piety, and the mansion of tranquillity, he discovered the most dissolute manners, and abandoned conduct, prevailing in every part of the convent. His mild and rational attempts to reclaim these disorderly brethren, were so far from producing the desired effect upon their minds, that it only provoked their rage, and gave new edge to their malice. Foiled in their endeavours, by conspiracy and calumny, to dispossess him of his situation, they attempted, several times, at their common repasts, to infuse poison into his victuals: and at length, dreadful to relate! actually administered, in the sacramental cup, the poisoned chalice to his lips, but which he was miraculously prevented from tasting. It is, indeed, impossible to read the description he has given of his dreadful situation in this wild and savage community, without shuddering at the idea how much an irrational Solitude tends to corrupt the manners and deprave the heart. "I live," says he, in his letter to Philintus, "in a barbarous country, the language of which I do not understand. I have no conversation, but with the rudest people. My walks are on the inaccessible shore of a sea which is perpetually stormy. My monks are only known by their dissoluteness, and living without any rule or order. Ah! Philintus, were you to see my habitation, you would rather think it a slaughter house than a convent. The doors and walks are without any ornament, except the heads of wild boars, the antlers of stags, the feet of foxes, and the hides of other animals, which are nailed up against them. The cells are hung with the skins of victims destroyed in the chace. The monks have not so much as a bell to wake them, and are only roused from their drowsiness by the howling of dogs and the croaking of ravens. Nothing disturbs their laziness or languor, but the rude noises of hunting; and their only alternatives are riot and rest. But I should return my thanks to Heaven if that were their only fault. I endeavour to

vain to recall them to their duty; they all combine against me; and I only expose myself to continual vexations and dangers. I imagine I see every moment a naked sword hanging over my head. Sometimes they surround me, and load me with the vilest abuse; and even when they abandon me, I am still left to my own dreadful and tormenting thoughts." This single example would be sufficient to prove the extraordinary dominion which Solitude has over the human mind. It is, indeed, unless it be managed with great good sense the complete nursery of mischief. The mind is without those numerous incentives to action which are continually occuring in the busy world; and nothing can contribute to produce irregular and disorderly passions more than the want of some pursuit by which the heart is interested and the mind employed. The minds of idle persons are always restless; their hearts never at perfect ease; their spirits continually on the

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which concealed his voice, while it magnified the sound of it, hailed every monk by his name. The sound seemed to convey the voice of heaven to the superstitious ears of the awakened auditors; and the sagacious and enterprising trumpeter did not fail to announce himself as an ambassador of heaven, sent in the name of the Almighty to command the monks to assemble immediately, to consult on the most likely mode of deposing the Nestorian heretic Proterus, and of raising the favoured and orthodox Timotheus to the episcopal throne. The idea of being thus elected to execute this pious rebellion, roused all the sleeping powers of these solitary and hitherto idle fanatics; they rose tumultuously at the sacred signal; proclaimed *the cat* as a heaven elected patriarch; solicited him, with friendly violence, not to refuse the promised boon; and burning with all the ardour of expected success, marched, in a few days, under the banner of the impostor, to Alexandria, where they inspired the members of other monasteries with their own delusion, and created throughout Egypt the wildest and most tremendous commotions. The populace caught the religious frenzy, and joined in vast numbers the monastic route. Assisted by this desperate rabble, Timotheus proceeded to the principal church of Alexandria, where

venerable sanctuary; but, upon the present occasion, it was incapable of giving safety to its aged refugee. The furious troops of the holy impostor burst with irresistible violence through the walls of this consecrated edifice, and with their daggers drank the blood of the innocent pontiff, even upon that altar, the very sight of which ought to have paralized the hand of guilt. His surrounding and numerous friends, particularly six ecclesiastics of great eminence, learning, and piety, shared the fate of their unhappy master, and were found, when the dreadful massacre was over, clinging with fondness, in the arms of death, round his mangled body. But it was necessary for the murderers to calumniate the purity of that life which they had thus violently and injuriously destroyed. They accordingly dragged the corpse of this virtuous patriarch to the most public part of the city, and, after the grossest abuse of his character, and most scandalous misrepresentation of his conduct, hung it on an elevated cross, and exposed it to the brutal insults of the misguided and deluded populace. To complete this unmanly outrage, they at length committed the torn and mangled remains of this excellent prelate to the flames, and hurled his ashes, amidst the most opprobrious and insulting epithets, into the darkened air; exclaiming, with horrid imprecations, that the mortal part of such a wretch was not entitled to the *right* of sepulture, or even the tears of friends. So furious and undaunted, indeed, were all the oriental monks, when once roused from their monastic lethargy, that even the soldiers of the Greek emperors cautiously avoided meeting them in the field. The fury by which they were actuated was so blind, that the pious Chrysostome, the warmest and most zealous advocate for monastic institutions, trembled at its approach. This celebrated father of the church was born in the year 344, of one of the first families of the city of Antioch, and added new lustre to their fame by his virtues and his eloquence. Having finished his studies with wonderful success, under Libanius, the greatest rhetorician of the age, [illegible]

Antioch, he began to preach the Word, a
followed by a host of disciples. The life of
lent pastor was an example to his whole flo
deavoured to drive away the wolves from th
sent missionaries even into Scythia, to co
habitants to Christianity. These missions,
rious charities, required either considerabl
or the most rigid economy; and the holy pa
contented to live in the extremest pover
might have the better opportunity of reliev
ferings of his fellow creatures. The ch
conduct of this virtuous pontiff soon gain
hearts of his people, and he set himself earn
form the many abuses which at this time p
Constantinople. The severity and veheme
ver, with which he declaimed against the pri
ury, and the rapacity of the great; the zeal
he endeavoured to reform the vices and mi
the clergy; and the eagerness he discove
conversion of heretics, created him a m
enemies; and Eutropius, the favourite of th
Arcadius; Gainas, the tyrant, to whom he
protection for the Arians; Theophilus, of A
the patron of the Origenists; and the discipl

couraged the discontent of the clergy and m
onstantinople, who had been very severely
d by the zeal of the archbishop. He had con
om the pulpit the domestic females of the
onstantinople, who, under the name of serv
ters, afforded a perpetual occasion either
scandal. The silent and solitary ascetics,
cluded themselves from the world, were ent
e warmest approbation of Chrysostome;
spised and stigmatized, as the disgrace of th
ofession, the crowd of degenerate monks, w
me unworthy motives of pleasure or profit,
ently infested the streets of the metropolis.
ice or persuasion, the archbishop was oblige
e lesson of authority; and in his visitation
e Asiatic provinces, he deposed thirteen bi
dia and Phrygia; and declared that a deep
n of simony and licentiousness had infec
hole episcopal order. These bishops also
to the confederacy above mentioned, and th
nt Chrysostome was studiously represented
tolerable tyrant of the eastern church. Thi
astical conspiracy was managed by the archbi
lexandria, who, by the invitation of Eudoxia,
Constantinople with a stout body of Egypti
rs, to encounter the populace, and a train o
nt bishops, to secure, by their voices, a maj
ynod. The synod was convened in the su
alcedon, and was called the Oak; in which C
me was condemned of treason against the e
dely arrested, and driven into exile; from
wever, he was in two days recalled; but, upon
ion of his imputed offences, was again banishe
mote and desolate town of Cucusus, among th
Mount Taurus, in the Lesser Armenia. On
this place, he was detained by sickness at C
d at length confined to his bed. The bishop
a, who had long entertained a secret enmity
n, unmoved by his fallen fortunes and hel
rred up the lazy monks of the surro

teries to vengeance against him. The fury with which they issued from their respective cells was incredible; like the sleeping powder of the present age, they burst into immediate conflagration and explosion at the touch of that hand by which they were fired, and directing their heated animosity against the dying Chrysostome, surrounded his house and threatened, that if he did not immediately depart, they would involve it in flames, and bury him in its ruins. The soldiers of the garrison were called out to protect the life of this virtuous ecclesiastic; and, on their arrival at the scene of action, very courteously requested the enraged monks to be quiet and depart; but the request was treated with contempt and defiance; and it was by the humane resolution of Chrysostome himself that this tumult was quelled; for, rather than the blood of his fellow creatures should be shed on his account, he desired a litter might be procured, into which, in his almost expiring state, he was roughly laid, and, by his departure from the city, escaped the fury which thus assailed his life. It is evident, from these facts, that the irrational Solitude of monastic institutions, particularly that which prevailed in the early ages of christianity in the eastern parts of the converted world, instead of rendering the votaries of it mild, complacent, and humane, filled their minds with the wildest notions, and the most uncharitable and acrimonious passions, and fostered in their hearts the most dangerous and destructive vices. It is truly said, by a very elegant writer, and profound observer of men and manners, that monastic institutions unavoidably contract and fetter the human mind; that the partial attachment of a monk to the interest of his order, which is often incompatible with that of other citizens, the habit of implicit obedience to the will of a superior, together with the frequent return of the wearisome and frivolous duties of the cloister, debase his faculties, and extinguish that generosity of sentiment and spirit which qualifies men for thinking and feeling justly, with respect to what is proper in life and conduct;

and that Father Paul of Venice was, perhaps, the
person educated in a cloister, that ever was altog
superior to its prejudices, or who viewed the tra
tions of men, and reasoned concerning the intere
society, with the enlarged sentiments of a philoso
with the discernment of a man conversant in affair
with the liberality of a gentleman. Depraved, how
as this order of men has ever been, it was to their
ers and masses that all the princes and potentat
more than half the discovered regions of the eart
fided their salvation, and expected, from their inte
sion, divine favour from the Fountain of all Goo
and Truth. But the fears which these artful and
guing ecclesiastics raised in the weak or guilty mi
their contemporaries, instead of being quieted b
conciliatory and comforting doctrines of the Go
Christ, were converted to the purposes of their ow
did avarice, and made subservient to the enjoym
their vices, and the advancement of their pow
They inculcated the notion, that the surest pa
to eternal bliss was to overwhelm them with r
and to indulge them with extraordinary privi
and every haughty noble, or despotic sovereign,
was anxious to gratify his own wanton pleasure
capricious vices, at the expense of his people's
perity and happiness, endeavoured to reconcile
self to his offended God, by bribing these ambitio
greedy monastics, to grant them absolution for
deepest crimes. Their history exhibits, in full
the melancholy truth, that their hearts were co
ed by the worst passions that disgrace humanit
that the discipline of the convent was seldom p
tive of a single virtue. Enthusiasts, indeed, of
description, whose sentiments and feelings are
nually at war with the dictates of nature, and v
nounce all the pleasing sympathies, gentle e
ments, kind connections, and rational enjoym
life, are not likely to entertain any great s
the interests or happiness of others,
commiseration for their sorrows. C

love; when all affection for the world
has been studiously expelled from th
kind feeling or social inclination suffer
cant heart; when man has separated
species, and has not united his soul wi
he has lost all power of being happy hi
municating happiness to others.

The bishops exceeded the inferior
kind of prodigacy, as much as in opule
and, of course, their superintending
authority was not exerted to lessen
prevalence of those vices which the
contributed so greatly to increase.
sometimes produce extraordinary e
really pious, vigilant, and austere prel
the general dissoluteness of the age,
to reclaim these solitary ecclesiastics
tended with success. These Fathe
quently scrutinized with great min
practices of the convents; and as they
to detect the guilt of incontinency, a
phers of the present age pretend to
and features of the face, they proce
cence less delicate, perhaps, but cer
monstrative and unerring

le monastics was even an article of regular traffic
l the Holy Father did not disdain to fill his coffers
h the price of their impurities. The frail nun
other she had become immured within a convent, or
l resided without its walls, might redeem her ho-
nour, and be reinstated in her former dignity and
ture, for a few ducats. This scandalous traffic was
ried to an extent that soon destroyed all sense of
rality, and heightened the hue of Vice. A celebrated
hop of Camadoli, a prelate of extraordinary virtue,
ited various convents in his diocese, but, in respect
their proceedings, he found no traces of virtue
even of decency, remaining in any one of them
was he able, with all the sagacity he exercised on
subject, to re-infuse the smallest particle of these
alities into the degenerated minds of the sister-
od.

The reform of the nunneries was the first step that
tinguished the government of Sextus the Fourth
er he ascended the papal throne, at the close of the
eenth century. Bossus, a celebrated canon, of the
ictest principles, and most inflexible disposition
s the agent selected by his holiness for this arduous
hievement. The Genoese convents, where the nuns
ed in open defiance of all the rules of decency and
ecepts of religion, were the first objects of his
ation. The orations which he publicly uttered from
pulpit, as well as the private lectures and exhorta-
ns which he delivered to the nuns from the confe-
nal chair, were fine models, not only of his zeal and
obity, but of his literature and eloquence. The
alised in the most impressive manner, the true sp
of Christian purity; but his glowing representation
the bright beauties of Virtue, and the dark deform-
s of Vice, made little impression upon their co-
pted hearts. Despising the open calumnies of the
vious, and the secret hostilities of the guilty,
ceeded, in spite of all discouragement
m, in his highly honourable pursuit
his wisdom and assiduity, leaving th

pect of success daily opening to his view. The rays of hope, however, had scarcely beamed upon his endeavours, when they were immediately overclouded by disappointment. The arm of magistracy, which he had wisely called upon to aid the accomplishment of his design, was enervated by the venality of its hand; and the incorrigible objects of his solicitude having freed themselves by bribery from the terror of the civil power, contemned the reformer's denunciation of eternal vengeance hereafter, and relapsed into their former licentiousness and depravity. A few, indeed, among the greater number of nuns who inhabited these guilty convents, were converted by the force of his eloquent remonstrances, and became afterward highly exemplary by the virtue and piety of their lives; but the rest abandoned themselves to their impious courses; and, though more vigorous methods were, in a short time, adopted against the refractory monastics, they set all attempts to reform them at defiance. The modes, perhaps, in which their vices were indulged, changed with the character of the age; and as manners grew more refined, the gross and shameful indulgencies of the monks and nuns were changed into a more elegant and decent style of enjoyment. Fashion might render them more prudent and reserved in their in-

ommunion, to be an event which has contributed to dvance morals to a higher degree of perfection than hey had ever before attained since the introduction f Christianity, and to restore the discipline of the hurch to some portion of its original purity.

The pure spirit of the gospel of Christ breathes forth holy religion, founded on meekness, charity, kindess, and brotherly love; but fanaticism, when joind to a systematic and irrational Solitude, only proaces the rank and poisonous fruits we have already escribed. The trivial, querulous, and intolerant suerstitions, which, during so many ages, eclipsed the eason and morals of mankind, and obscured, in clouds f lust and cruelty, the bright rays of evangelical ruth, were the sad effects of irrational Solitude. The est affections of nature were perverted or suppressd; all the gentle offices of humanity were neglectd; moral sentiment despised; and the angel voice of 'iety unheard, or converted into the violent vocifeations of Hatred, and the cries of Persecution. The oud clangors of pretended orthodoxy resounded with anguinary hostilities from shore to shore; the earth as deluged with the blood of those who dared to dey, or even to doubt, the absurd and idle dogmas which he monks every where invented; and their horrid arbarities were attempted to be justified by propaating the notion, that severity with heretics was the nly mode of preserving the true faith. Oh! how lind is human folly! how obdurate are hearts vitiatd by pride! How can that be the true faith which ears asunder every social tie; annihilates all the feelgs of nature; places cruelty and horror on the throne f humanity and love, and scatters ferocious fury and satiable hatred through the paths of life! But we may ow indulge a pleasing hope, that the period is at hand, when the sacred Temple of Religion, purified by the abours of learned and truly pious men, from the foul tains with which fanaticism and ambition have so long efaced it, shall be restored to its own divine simpliciy; and only the voice of gentleness, of love, of peace -

of virtue and of godliness, be heard within its walls. Then will every Christian be truly taught the only means by which his days may be useful and his life happy; and Catholics, Lutherans, Calvinists, Protestants, and every really religious class of men, will unite in acts of sincere benevolence and universal peace. No austere, gloomy, and dispiriting duties; no irrational penances and unnatural mortifications, will be enjoined; no intolerant cruelties be inflicted; no unsocial institutions established; no rites of solitary selfishness be required; but Reason and Religion, in divine perfection, will reassume their reigns; an unaffected and sincere devotion will occupy every mind; the Almighty will be worshipped in *spirit* and *in truth*: and we shall be convinced that "the wicked are like the troubled sea when it cannot rest; but that the work of righteousness is peace; and the effect of righteousness quietude and assurance for ever." To effect this, a rational retirement from the tumults of the world will be occasionally necessary, in order to *commune with our own hearts, and be still*, and to dispose our minds to such a train of thinking, as shall prepare us, when the giddy whirl of life is finished, for the society of more exalted spirits.

Oh! would mankind but make fair *Truth* their guide,
And force the helm from Prejudice and Pride,
Were once these maxims fix'd, that God's our friend,
Virtue our good, and Happiness our end,
How soon must Reason o'er the world prevail,
And *Error*, *Fraud*, and *Superstition* fail!
None would hereafter, then, with groundless fear,
Describe th' Almighty cruel and severe;
Predestinating some, without pretence,
To heaven; and some to hell, for no offence;
Inflicting endless pains for transient crimes,
And favouring sects or nations, men or times.
To please him, none would foolishly forbear,
Or food, or rest, or itch in shirts of hair;
Or deem it merit to believe, or teach,
What reason contradicts, or cannot reach;

None would fierce Zeal for Piety mistake,
Or Malice, for whatever tenet's sake;
Or think salvation to one sect confin'd,
And heaven too narrow to contain mankind
No more would brutal rage disturb our peace,
But envy, hatred, war, and discord cease;
Our own and others' good each hour employ,
And all things smile with universal joy;
Fair virtue then, with pure religion join'd,
Would regulate and bless the human mind,
And man be what his Maker first design'd.

IDLENESS is truly said to be the root
Solitude certainly encourages in the g
votaries this baneful disposition. Natu
the character of man, that his happi
depends on his passions being properl
imagination busied, and his faculties
these engagements are seldom found
scenes and tedious hours of retirement
except by those who have acquire
happy art of furnishing their own amu
which, as we have already shown, can
in the irrational Solitude of caves and

The idleness which solitude is so a
dangerous in proportion to the natural
ty, and spirit of the mind; for it is ob
highest characters are frequently goa
lessness which accompanies leisure,
wildest outrage and greatest enormit
legislators were so conscious that ind
indulged in Solitude or in Society, is t
commotion, and the chief instigator of
that they wisely framed their laws to p
ence. Solon observing that the city
persons who assembled from all parts
great security in which the people live

's means of living, and chastise the idle with the
atest severity. Draco conceived it so necessary
revent the prevalency of a vice to which man is by
ure prone, and which is so destructive to his charac-
and ruinous to his manners, that he punished idle-
s with death. The tyrant Pisistratus, as Theophras-
relates, was so convinced of the importance of
venting idleness among his subjects, that he made
w against it, which produced at once industry in the
ntry, and tranquillity in the city. Pericles, who, in
er to relieve Athens from a number of lazy citizens,
se lives were neither employed in virtuous ac-
s, nor guarded from guilt by habits of industry,
nted colonies in Chersonesus, Naxos, Andros,
race, and even in Italy, and sent them thither;
this sagacious statesman saw the danger of in-
ging this growing vice, and wisely took precau-
ns to prevent it. Nothing, indeed, contributes
re essentially to the tranquillity of a nation, and to
peaceful demeanour of its inhabitants, than those
fi ial wants which luxury introduces; for, by cre-
ng a demand for the fashionable articles, they en-
e he attention, and employ the hands of a multitude
manufacturers and artificers, who, if they were left
that restless indolence which the want of work
sets, would certainly be unhappy themselves, and
all probability would be fomenting mischief in the
ds of others. To suspend, only for one week, the
t multitudes that are employed in the several me-
nical trades and manufactories in Great Britain,
uld be to run the risk of involving the metropolis of
t great, flourishing, and powerful country once
re in flames; for it would be converting the popu-
e into an aptly disposed train of combustible mat-
, which being kindled by the least spark of acci-
ntal enthusiasm, by the heat of political faction, or,
ced, by their own internal fermentation, would ex-
de into the most flagrant enormities. Nature, it is
d, abhors a vacuum; and this old peripatetic princi-
may be properly applied to the intellect, which

will embrace any thing, however absurd or criminal, rather than be wholly without an object. The same author also observes, that every man may date the predominance of those desires that disturb his life, and contaminate his conscience, from some unhappy hour when too much leisure exposed him to their incursions; for that *he* has lived with little observation, either on himself or others, who does not know, that to be idle is to be vicious. "Many writers of eminence in physic," continues this eminent writer, whose works not only disclose his general acquaintance with life and manners, but a profound knowledge of human nature, "have laid out their diligence upon the consideration of those distempers to which men are exposed by particular states of life, and very learned treatises have been produced upon the maladies of the camp, the sea, and the mines. There are, indeed, few employments which a man accustomed to academical inquiries, and medical refinements, would not find reason for declining, as dangerous to health, did not his learning or experience inform him, that almost every occupation, however inconvenient or formidable, is happier and safer than *a life of sloth*. The necessity of action is not only demonstrable from the fabric of the body, but evident from observation of the universal practice [redacted]

general, nor dreads the penalties of neglect or disobedience; he has neither profits nor honours to expect from his perils and conquests; but acts without the hope of mural or civic garlands, and must content himself with the praise of his tenants and companions. But such is the constitution of Man, that *labour is its own reward*; nor will any external incitements be requisite, if it be considered how much happiness is gained, and how much misery escaped, by frequent and violent agitation of the body. Ease is the most that can be hoped from a sedentary and inactive habit; but ease is a mere neutral state, between pain and pleasure. The dance of spirits, the bound of vigour, readiness of enterprise, and defiance of fatigue, are reserved for him that braces his nerves, and hardens his fibres; that keeps his limbs pliant with motion; and, by frequent exposure, fortifies his frame against the common accidents of cold and heat. With ease, however, if it could be secured, many would be content; but nothing terrestrial can be kept at a stand.—Ease, if it is not rising into pleasure, will be settling into pain; and whatever hopes the dreams of speculation may suggest, of observing the proportion between retirement and labour, and keeping the body in a healthy state by supplies exactly equal to its weight, we know that, in effect, the vital powers, unexcited by motion, grow gradually languid, decay, and die. It is necessary to that perfection of which our present state is capable, that the mind and body should both be kept in action; that neither the faculties of the one nor the other should be suffered to grow lax or torpid for want of use; that neither health can be purchased by voluntary submission to ignorance, nor knowledge cultivated at the expense of that health, which must enable it either to give pleasure to its possessor, or assistance to others. It is too frequently the pride of students, to despise those amusements which give to *the rest* of mankind strength of limbs and cheerfulness *of heart*. Solitude and contemplation are, indeed, *seldom* consistent with such skill in common exer-

or sports, as is necessary to *make them* delight; and no man is willing *to do th* necessity is not pressing, *when he know* wardness but makes him *ridiculous.* I admired the wisdom of those by whom ou cation was instituted, for having contriv woman, of whatever condition, should b arts of manufacture, by which the vacui and domestic leisure may be filled up. more necessary as the weakness of thei general system of life, debar ladies from ments which, by diversifying the circ men, preserve them from being cankere of their own thoughts. I know not how virtue and happiness of the world may quence of this judicious regulation. Pe powerful fancy might be unable to figure and slaughter that would be produced piercing eyes and vivid understandings, upon mankind, with no other business t and intrigue, to perplex and destroy. part, whenever chance brings within my knot of misses busy at their needles, I self as in the School of Virtue; and, tho extraordinary skill in plain-work, or em upon their operations with as much satisf governess, because I regard them as pro rity against the most dangerous ensnare by enabling them to exclude *Idleness* fr tary moments, and with Idleness, her a of passions, fancies, chimeras, fears, sor sires. Ovid and Cervantes will inform t has no power but on those whom he catc ed: and Hector, in the *Iliad*, when he mache overwhelmed with tears, sends h *tion to the* loom and the distaff. Cer *wild wishes,* and vain imaginations, ne *firm possession* of the mind, as when it *and unemployed."*

dleness, indeed, was the spreading root from which the vices and crimes of the oriental nuns so beauti ly branched. Few of them had any taste for science, were enabled by the habits either of reflection, or ustry, to charm away the tediousness of Solitude, to relieve that weariness which must necessarily ompany their abstracted situation. The talents h which Nature had endowed them were uncultiva- l; the glimmering lights of reason were obscured by lind and headlong zeal; and their temper soured by circumstances of their forlorn condition. Certain s, that the only means of avoiding unhappiness and sery in Solitude, and perhaps in Society also, is to ep the mind continually engaged in, or occupied by, ne laudable pursuit. The earliest professors of a life Solitude, although they removed themselves far from haunts of men, among "caverns deep and deserts e," where Nature denied her sons the most common her blessings, employed themselves in endeavouring cultivate the rude and barren soil during those in- rvals in which they were not occupied in the ordinary ours of religion; and even those whose extraordina- sanctity confined them the whole day in their cells, und the necessity of filling up their leisure, by ex- cising the manual arts for which they were respect- ely suited. The rules, indeed, which were originally tablished in most of the convents, ordained that the ne and attention of a monk should never be for a mo- ent vacant or unemployed: but this excellent pre- pt was soon rendered obsolete; and the sad conse- ences which resulted from its non-observance we ve already, in some degree, described.

CHAP. VIII.

The Conclusion.

The anxiety with which I have endeavoured to describe the advantages and the disadvantages which, under particular circumstances, and in particular situations, are likely to be experienced by those who devote themselves to solitary retirement, may, perhaps, occasion me to be viewed by some as its romantic panegyrist, and by others as its uncandid censor. I shall therefore endeavour, in this concluding chapter, to prevent a misconstruction of my opinion, by explicitly declaring the inferences which ought, in fairness, to be drawn from what I have said.

The advocates for a life of uninterrupted Society will, in all probability, accuse me of being a morose and gloomy philosopher; an inveterate enemy to social intercourse; who, by recommending a melancholy and sullen seclusion, and interdicting mankind from enjoying the pleasures of life, would sour their tempers, subdue their affections, annihilate the best feelings of the heart, pervert the noble faculty of reason, and thereby once more plunge the world into that dark abyss of barbarism, from which it has been so happily rescued by the establishment and civilization of Society.

The advocates for a life of continual Solitude will most probably, on the other hand, accuse me of a design to deprive the species of one of the most pleasing and satisfactory delights by exciting an unjust antipathy, raising an unfounded alarm, depreciating the uses, and aggravating the abuses, of Solitude; and, by these means, of endeavouring to encourage that spirit of licentiousness and dissipation which so strongly marks the degeneracy, and tends to promote the vices of the age.

The respective advocates for these opinions, however, equally mistake the intent and view I had in composing this Treatise. I do sincerely assure them,

at it was very far from my intention to cause a
xation of the exercise of any of the civil dutie
fe: to impair, in any degree, the social disposition
e human heart; to lessen any inclination to ratio
tirement: or to prevent the beneficent practic
f communion, which Solitude is best calculated
omote. The fine and generous philanthropy of t
ind which, entertaining notions of universal bene
nce, seeks to feel a love for, and to promote the g
the whole human race, can never be injured by an
chment to domestic pleasures, or by cultivating
ft and gentle affections which are only to be found
e small circles of private life, and can never be in
joyed, except in the bosom of Love, or the arms
riendship: nor will an occasional and rational reti
ent from the tumults of the world lessen any of
ble sympathies of the human heart: but, on the c
ary, by enlarging those ideas and feelings which h
rung from the connections and dependencies wh
votary may have formed with individuals, and
neralizing his particular interests and concerns, t
able him to extend the *social principle* and incre
e circle of his benevolence.

> God loves from whole to parts: but human soul
> Must rise from *individual* to *whole*.
> Self love but serves the virtuous mind to wake,
> As the small pebble stirs the peaceful lake:
> The centre mov'd, a circle straight succeeds;
> Another still, and still another spreads;
> Friend, parent, neighbour, first it will embrace
> His country next; and next, all human race.

The chief design of this work was to exhibit the
ssity of combining the uses of Solitude with those
ciety; to show, in the strongest light, the advanta
ey may mutually derive from each other; to
ore mankind of the danger of running into either e
eme; to teach the advocate for uninterrupted So
, how highly all the social virtues may be brought

the company and conversation of t

Petrarch, while in the prime o
happiest exertions of his extraor
all the seducing charms of socie
Love and Avignon, to indulge
pursuits, and to relieve his heart
passion by which it was enthral
conceived, was so favourable for
highly romantic and delightful Sol
was situated within view of the
in a little valley, inclosed by
rier of rocks, on a plain as bea
Tempe. The rocks were high,
and the valley was divided by a r
of which were meadows and pa
verdure. A path, on the left sid
gentle windings, to the head of th
At the foot of the highest rock,
of the valley, was a prodigious ca
hand of Nature, from whence ar
celebrated as that of Helicon. Th
which was accessible when the
tremendous. It consisted of two
forming an arch of sixty feet high

ment with the false joys of a vicious and corrupt court, the manners and principles of which, indeed, had always had good sense enough to discover and despise. But this Solitude, with all its charms, could not at length prevent him from returning to the more splendid and busy scenes of public life. The advantages he had derived from a retreat of twenty years would, he conceived, enable him to mix with the world without the danger of being corrupted by its vices; and after reasoning with himself for some time in this way, he suddenly abandoned the peaceful privacy of Vaucluse, and precipitated himself into the gayest and most active scenes of a luxurious city. The inhabitants of Avignon were amazed to behold the hermit of Vaucluse, the tender fugitive from Love, the philosophic contemner of Society, who could scarcely exist, except in the midst of romantic rocks and flowery forests, shining all at once the bright star of the fashionable hemisphere, and the choice spirit of every private and public entertainment.

> We're sadly ignorant, when we hope to find
> In shades a med'cine for a troubled mind;
> Wan Grief will haunt us wheresoe'er we go,
> Sigh in the breeze, and in the streamlet flow;
> There pale Inaction pines his life away,
> And satiate, curses the return of day;
> There Love, insatiate, rages wild with pain,
> Endures the blast or plunges in the main;
> There Superstition broods o'er all her fears,
> And yells of demons in the zephyr hears,
> He who a hermit is resolv'd to dwell,
> And bids a social life a long farewell,
> Is impious . . . .

It has already been observed, upon the authority of a very accurate and profound observer of nature, that a very extraordinary temperament of mind and constitution of body are required to sustain, with tranquillity and endurance, the various fatigues of

Solitude; and certain it is, that a human creature who is constantly pent up in seclusion, must, if he be not of a very exalted character, soon become melancholy and miserable. Happiness, like every other valuable quality, cannot be completely possessed, without encountering many dangers, and conquering many difficulties. The prize is great, but the task is arduous. A healthy body, and a vigorous mind, are as essentially necessary to the enterprise, as equal courage and fortitude are to its success The bold adventurer who, destitute of these resources, quits the bays and harbours of society, shallow, rocky, and dangerous, as they undoubtedly are, and commits himself to the wild and expansive sea of Solitude, will sink into its deep and disastrous bed without a hold to save him from destruction. The few instances we have already given, to which many more might easily be added, furnish unequivocal testimony of the truth of this grand precept, "*It is not good for man to be alone:*" which was given by the great Author of Nature, and imprinted in characters sufficiently legible on the human heart.

God never made a solitary man:
'T would jar the concord of his general plan.
Should man through nature solitary roam,
His will his sovereign, every where his home,
What force would guard him from the lion's jaw?
What swiftness save him from the panther's paw?
Or should Fate lead him to some safer shore,
Where panthers never prowl, nor lions roar,
Where liberal Nature all her charms bestows,
Suns shine, birds sing, flowers bloom, and water flows,
Still discontented, though such glories shone,
He'd sigh and murmur to be there alone.

Content cannot be procured, except by social intercourse, or a judicious communion with those whom congenial tastes, and similar talents and dispositions, point out for our companions. The civilization of man, from whence the species derive such happy con-

sequences, results entirely from a proper management of the *social principle*; even the source of his support, the amelioration of the otherwise rude and unprofitable earth, can only be attained by social combination. How erroneous a notion, therefore, must the minds of those men have formed of "their being's end and aim," and how strong must their antipathies to the species be, who, like a certain celebrated French hermit, would choose a station among the craters of Vesuvius, as a place which afforded them greater security than the society of mankind! The idea of being able to produce our own happiness from the stores of amusement and delight which we ourselves may possess, independently of all communication with, or assistance from others, is certainly extremely flattering to the natural pride of man: but even if this were possible, and that a solitary enthusiast could work up his feelings to a higher and more lasting degree of felicity, than an active inhabitant of the world, amid all its seducing vices and enchanting follies, is capable of enjoying, it would not follow that Society is not the province of all those whom peculiar circumstances have not unfitted for its duties and enjoyments. It is, indeed, a false and deceitful notion, that a purer stream of happiness is to be found in the delightful bowers of Solitude than in the busy walks of men. Neither of these stations enjoy exclusively this envied stream; for it flows along the vale of peace, which lies between the two extremes; and those who follow it with a steady pace, without deviating too widely from its brink on either side, will reach its source, and taste it at its spring. But devious, to a certain degree, must be the walk; for the enjoyments of life are best attained by being varied with judgment and discretion. The finest joys grow nauseous to the taste when the cup of pleasure is drained to its dregs. The highest delight loses its attraction by too frequent recurrence. It is only by a proper mixture and combination of the pleasures of Society with those of Solitude, of the gay and lively recreations of the World with the serene and tranquil satisfactions of Retirement, that we can enjoy [illegible]

ther, and uniting them by a com
a reciprocal sympathy of intere
the cause of Truth and Virtue,
of human knowledge, and multip
affections; and so far as the fes
dance, the brilliant coterie, and
ionable pastimes, contribute to
truly valuable, and deserve, no
but approbation. On this princ
which are formed by artizans, an
in society, ought to be respecte
to preserve its useful activity
be occasionally relaxed, which c
effected as by means of associ
pursuit of common pleasure. A
social entertainment, exhilarat
the faculties of the mind, calls
heart, and creates, when proper
a reciprocity of kindness, confi
softens the severity of virtue,
enforces its effects. I therefo
disciples not to absent themselv
places, nor to avoid the social th
to afford to judicious
subjects

proved, by bearing with the different tempers, an humouring the perverse dispositions of others; w experience by such a conduct the high delight o pleasing others, and the great advantage of improvin ourselves.

Delightful, however, as social pleasures naturally ar to the human mind; necessary as they certainly are under proper regulations, to the preservation of th spirits; and beneficial as they may undoubtedly b rendered, by judicious choice and wise reflection, it i not every person who withdraws himself from th highly coloured scenes of public life, to the shades o privacy and retirement, that deserves the imputatio generally cast on such characters, of being inclined t sullenness and misanthropy. There are many who see the retreats of Solitude, for the very purpose of ren dering their efforts more useful to Society; many wh relinquish the endearments of private friendship, an the applauses of public approbation, only the more no bly to deserve them; and many, whose souls are s bitterly tormented by the anguish of misfortune, an the sickness of sorrow, that they find no relief from society, and recede from its scenes to avoid givin disturbance to that gayety which they are incapabl of enjoying, and to prevent their fractious feeling from molesting any but themselves. There are other who retire from the world to pursue objects the mos glorious to the individual, and most useful to mankind the attainment of which can only be hoped for from th advantages which Solitude affords. Glowing with a sublime and generous spirit, they sacrifice the joys o life, the charms of society, and even the advantages o health, to show their attachment to the species; and, immured from the sight of this world, toil, with inde- fatigable industry, for its benefit, without expectin any other reward than the satisfaction resulting from the sense of having promoted the interest, and ad- vanced the happiness of their fellow creatures. T also,

Sage Reflection, bent with…
Conscious Virtue, voi… of…
Muffled Silence, wood-nym…
Meditation's piercing eye:
Halcyon Peace on moss rec…
Retrospect, that sears the…
Rapt, earth-gazing Reverie…
Blushing, artless Modesty;
Health that snuffs the morn…
Full-ey'd Truth, with bosom b…
Inspiration, Nature's child,
Seek the solitary wild.

The state of the mind, if properly … discover whether Solitude may be sa… The bosom that, amidst the gay delights … pleasures of the world, feels a rising … uneasiness, may try the retreats of So… …ger; and if after a certain period, … its mild and tranquil scenes continue, … enjoys that quietude and content whic… vainly wished to experience, Society m… geously relinquished. The patient ma… circumstances, safely indulge the natu… of the mind, and gratify the habitual … heart: he may then exclaim in the la… poet,

... quietude of seclusion, ... iginal purity
that there is some natural and con
that defeats the remedy, and preve
tasting that serenity which is so esse
ment of human happiness. Under such
is dangerous to indulge the pleasures
sufferer should fly back to Society; cul
of active life, and solicit, with tempe
its more agreeable enjoyments. Fo
pleasures and occupations of the world c
this species of intellectual disease, they
judiciously followed, suspend its progre
ate its pangs. That case must always
when the antidote is too weak to reach t
to counteract its operation. A pious r
his fate can alone afford relief; and the
such a sufferer must be,

"Oh! as it pleases Thee, thou Power Su
To drive my bark thro' life's more rapid
If lowering storms my destin'd course att
And ocean rage 'til this black voyage end,
Let ocean rage, and storms indignant roar,
I bow submissive and resign'd adore:
Resign'd adore, in various ...
Thy own ...

that turns with horror from the various sights the world exhibits of human wo, which he is incapable of relieving; to a bosom that is stung by the various vices which he cannot prevent or restrain, and which are hourly practised among the sons of men, Retirement becomes an obligation which the justice that every good man owes to his own felicity demands. The impulse to Solitude may in such case be conscientiously indulged, in the firmest confidence of its rectitude. It is a retreat necessary to the preservation, not only of happiness but of virtue; and the world itself may be benefited by its effects. Removed from the sad scenes of incivillity, wretchedness, and guilt, the tender feelings of pity are regulated with composure; the mind views its own operations with nicer discrimination; the high sense of virtue is rendered less indignant; and the hatred against vice more temperate and discerning. The violent emotions which created the disgusting pain gently subside; and as our reflections on the condition of human nature prevail, the soul feels how incumbent it is to endeavour to bear with the follies, to alleviate the miseries, and to reform the vices of mankind; while the leisure and quietude which Solitude affords, enables a man, who has thus retired, to point out the most likely means of accomplish-

... stoops to think ... with tempe
But looks with gentle pity roun
How he can best relieve anoth
Or hush the vicious passions int

Those who have passed their live privacies of Retirement; who have b the soft and gentle offices of Friends tender endearments of Love; who ha notion of Virtue from those bright in purity of Religion the perfection of Mo and the feelings of an affectionate hear in their minds, are too apt to yield to t and disgust they must unavoidably feel of the artificial manners and unblushing world. Issuing from the calm retreats and innocence, and fondly hoping to me enlarged perfection in the world, their a and benevolent dispositions are shocked everities, the sordid selfishness, the gro he base artifices, and the inhuman cruelties rm the fairest features of social life, and est-framed fabric of human polity. Revo er, as this disappointment must certain evously as the feelings ... unded on ...

[th]at turns with horror from the various sights the [wo]rld exhibits of human wo, which he *is incapable of* [re]lieving; to a bosom that is stung by the various *vices* [wh]ich he cannot prevent or restrain, and which *are* [ho]urly practised among the sons of men, Retirement [be]comes an obligation which the justice that every [go]od man owes to his own felicity demands. The im[pu]lse to Solitude may in such case be conscientiously [in]dulged, in the firmest confidence of its rectitude. [It] is a retreat necessary to the preservation, not only [of] happiness but of virtue: and the world itself may [be] benefited by its effects. Removed from the sad [sc]enes of incivility, wretchedness, and guilt, the ten[de]r feelings of pity are regulated with composure; the [m]ind views its own operations with nicer discrimina[ti]on; the high sense of virtue is rendered less indig[na]nt; and the hatred against vice more temperate and [di]scerning. The violent emotions which created [th]e disgusting pain gently subside; and as our reflec[ti]ons on the condition of human nature prevail, the [so]ul feels how incumbent it is to endeavour to bear [w]ith the follies, to alleviate the miseries, and to reform [th]e vices of mankind; while the leisure and quietude [w]hich Solitude affords, enables a man, who has thus re[ti]red, to point out the most likely means of accomplish[in]g the ends which his lonely meditation, and philan[th]ropic feelings, have generally inspired.

"With aspect mild, and elevated eye,
Behold him seated on a mount serene,
Above the fogs of sense, and passion's storm.
All the black cares and tumults of this life,
Like harmless thunder breaking at his feet,
Excite his pity, not impair his peace.
Earth's genuine sons, the sceptred and the slave,
A mingled mob! a wandering herd! he sees,
Bewilder'd in the vale; in all unlike,
His full reverse in all! What higher praise?
What stronger demonstration of the right?
Himself too much he prizes to be proud,

And nothing thinks so great in man as Man.
Too dear he holds man's interest to neglect
Another's welfare, or his right invade.
Wrong he sustains with temper, looks on heaven,
Nor stoops to think his injurer his foe;
But looks with gentle pity round, to find
How he can best relieve another's wo,
Or hush the vicious passions into peace.

Those who have passed their lives in the domestic privacies of Retirement; who have been only used to the soft and gentle offices of Friendship, and to the tender endearments of Love; who have formed their notion of Virtue from those bright images which the purity of Religion the perfection of Moral Sentiments, and the feelings of an affectionate heart, have planted in their minds, are too apt to yield to the abhorrence and disgust they must unavoidably feel on a first view of the artificial manners and unblushing vices of the world. Issuing from the calm retreats of simplicity and innocence, and fondly hoping to meet with more enlarged perfection in the world, their amiable just, and benevolent dispositions are shocked at the sour severities, the sordid selfishness, the gross injustice, the base artifices, and the inhuman cruelties, which deform the fairest features of social life, and disgrace the best-framed fabric of human polity. Revolting, however, as this disappointment must certainly be, and grievously as the feelings of such characters must be wounded on their entering the world, it is a cowardly desertion of their duty to shrink from the task, and withdraw their services from their fellow creatures.—Constituted as society is, human happiness, and the improvment of the species, materially depend upon the active concurrence of every individual in the general scheme of Nature; and the man who withholds his assistance to promote the public good, lessens or destroys a link in that chain of things, by which the whole is intended to be kept together and preserved. [illegible] doctrine, therefore, cannot be too forcibly [illegible]

being ...
jurious? The highest ...
conferring, the loftiest flight...
tions of the heart, the great...
happiest activity of the m...
and water, the blessings of...
the excellent gifts of Prov...
genious contrivances of m...
perverted, their uses dest...
defeated, and their ope...
extensively mischievous ...

The general advantage...
capable of producing, ca...
to its adversaries, that...
vourable circumstance...
ness. It would be ove...
of Truth, and violati...
admit that Irrationab...
the reason, contract...
manners, inflames th...
tion, sours the temp...
ter of its votaries. ...
many of them instea...
which Retirement...
to chastise the fa...
and to reform and...
often occupied i...
the indulgence of...

But these inst...
retreats of Sol...
... vicious ...

... danger, which she plan
tortures in the bosom of the wretch
be considered as the language of the
flight of poetic fancy; except, indeed,
to enforce the idea, that Virtue will
and Vice for ever miserable; for Reti
pours the balm of comfort into the ach
unfortunate, and offers a cordial, cheer
the drooping spirits of the Wise and
operates as a corrosive, agonizing poiso
stitutions of the weak and vicious.

It is a gross mistake to suppose tha
of social life are incompatible with the
derived from Solitude. They may not
mingled with, but made mutually to aid
each other. Solitude may surely be enj
undergoing an exile from the world; and
be freely mixed with, without absolutely
the pleasures of Retirement. The circums
indeed, call loudly on every mind to inte
pursuits of activity with scenes of quietude
The alliance of Solitude and Society is n
the perfection not only of the intellectual
but to the corporeal constitution of man. T
that the duties of life must nece...
by devoting ...

soul is anxious to become both great and good, will, of course, seek its inspiring shades.

Solitude, indeed, under any circumstances, can only become injurious by being carried to excess, or by being misapplied: and what is there that will not, by being abused, or misapplied, be rendered equally injurious? The highest advantages Society is capable of conferring, the loftiest flights of fancy, the best affections of the heart, the greatest strength of body, the happiest activity of the mind, the elements of fire and water, the blessings of liberty, and, in short, all the excellent gifts of Providence, as well as all the ingenious contrivances of man, may, by these means be perverted, their uses destroyed, their ends and objects defeated, and their operations and effects rendered extensively mischievous and detrimental.

The general advantages which Solitude is certainly capable of producing, cannot be lessened by conceding to its adversaries, that it is, when sought under unfavourable circumstances, inauspicious to human happiness. It would be overstepping the sacred boundaries of Truth, and violating the rights of Candour, not to admit that Irrationable Solitude frequently overclouds the reason, contracts the understanding, vitiates the manners, inflames the passions, corrupts the imagination, sours the temper, and debases the whole character of its votaries. Nor is it necessary to deny, that many of them instead of employing the delightful leisure which Retirement affords, to hush the jarring passions, to chastise the fancy, to elevate and adorn the mind, and to reform and ameliorate the heart, have been too often occupied in the most frivolous pursuits, and in the indulgence of the most sordid and criminal desires.

But these instances in which the pure and peaceful retreats of Solitude have been tainted and disturbed by the vicious and turbulent desires of the world, only demonstrate the infirm, corrupt, and imperfect nature of the species, and do not in the smallest degree, depreciate the value of those high advantages which result from occasional and well-regulated Solitude.

It is said, by a celebrated German writer, in a poetical personification of Solitude, that she holds in one hand a cup of bliss, in which she presents unceasing sweets to the lips of the happy; and in the other grasps an envenomed dagger, which she plants with increasing tortures in the bosom of the wretched; but this must be considered as the language of the muse, and a mere flight of poetic fancy; except, indeed, so far as it tends to enforce the idea, that Virtue will always be happy, and Vice for ever miserable; for Retirement, while it pours the balm of comfort into the aching bosom of the unfortunate, and offers a cordial, cheering as nectar, to the drooping spirits of the Wise and Virtuous, only operates as a corrosive, agonizing poison, on the constitutions of the weak and vicious.

It is a gross mistake to suppose that the pleasures of social life are incompatible with the benefits to be derived from Solitude. They may not only be intermingled with, but made mutually to aid and augment each other. Solitude may surely be enjoyed without undergoing an exile from the world; and Society may be freely mixed with, without absolutely renouncing the pleasures of Retirement. The circumstances of life, indeed, call loudly on every mind to interchange the pursuits of activity with scenes of quietude and repose. The alliance of Solitude and Society is necessary to the perfection not only of the intellectual character, but to the corporeal constitution of man. To conclude that the duties of life must necessarily be neglected by devoting a portion of our time to Solitude, is much more erroneous than to conclude that those duties are not always fulfilled amidst the pleasures or business of Society.

Daily observation proves most clearly, that many of the charms, and some of the benefits, of rural retreat, may be enjoyed without retiring to any very considerable distance from the metropolis, the seat of social joys and interested activity. Petrarch, during his residence in the city of Parma, though extremely flattered by the friendship shown him, was glad to steal

shun the most, if not all which either Solitude or ducing, which, when indu creetly, in general prove our lives.

These are the observations to make upon the advantag which those important mean respectively pregnant. I can whenever the cares of life, an have allowed me leisure to re satisfactory enjoyment from wish that every one who is c receive the same comfort and But I exhort them, while the ings of repose, not to neglec consolations of Friendship, Love; but so manage the wa the business and concerns of l portion of leisure for the nob as well as for the company world. May they, in short, en teem of their friends, and a c their own conduct, without l pleasures of rational Retirem

trary, it is the duty of e
the inclination, but to
occasionally from the wo
sition to renounce its soc
While we assert, with m
pendent spirit of human na
considerably augmented, by
titudinous affairs of the worl
and wise instructions it is c
ciety is the school of Wisdom,
of Virtue. In the one we lear
comfort among our fellow creat
of living with quietude by ourse
from the world would lay us aside
Providence chiefly intended us
occasional retreat, it is certain th
part very ill. There will be neit
the conduct, nor dignity in the cha
sets apart no share of his time for med
tion. "In the heat and bustle of life,"
preacher, "while passion is every m
false colours on the objects around us,
viewed in a just light. If you wish that
exert her native power, you must step
the croud, into the cold and silent
that with sober and stead
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